

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL-ASKARI^{asws}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah^{azwj} the Beneficent, the Merciful

قوله عز و جل وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِينَ

The Words of the Mighty and Majestic {8} وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِينَ

And from the people there are ones who are saying: 'We believe in Allah and in the Last Day'; and they are not at all Believers [2:8]**[قصة يوم الغدير]****The story of the Day of Al-Ghadeer**

58 [قَالَ الْإِمَامُ ع]: قَالَ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَوْقَفَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي يَوْمِ الْغَدِيرِ مَوْفِقَهُ الْمَشْهُورَ الْمَعْرُوفَ ثُمَّ قَالَ: يَا عِبَادَ اللَّهِ انْسُبُونِي. فَقَالُوا: أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ- بِنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ.

S 58 – The Imam (Hassan Al-Askari^{asws}) said: 'The knowledgeable one, Musa^{asws} Bin Ja'far^{asws} said: 'When Rasool-Allah^{saww} made Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} stand at a well-known place on the day of Ghadeer, he^{saww} then said: 'O servants of Allah^{azwj}! Say to me^{saww} my^{saww} lineage!' They said: 'You are Muhammad^{saww} Bin Abdullah^{asws} Bin Abdul Muttalib^{asws} Bin Hashim^{asws} Bin Abd Manaf^{asws}.

ثُمَّ قَالَ: أَيُّهَا النَّاسُ أَلَسْتُ أَوْلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ (قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ. قَالَ ص: مَوْلَاكُمْ أَوْلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ. فَتَنَظَّرَ إِلَى السَّمَاءِ، وَ قَالَ: اللَّهُمَّ اشْهَدْ،

Then he^{saww} said: 'O you people! Am I^{saww} not closer to you than your own selves?' They said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'A Master^{saww} to you who is closer than your own selves?' They said: 'Yes, O Rasool-Allah^{saww}.' So he^{saww} looked towards the sky and said: 'Our Allah^{azwj}! Be Witness!'

يَقُولُ هُوَ ذَلِكَ ص وَ [هُمْ] يَقُولُونَ ذَلِكَ- ثَلَاثًا- ثُمَّ قَالَ: أَلَا [ف] مَنْ كُنْتُ مَوْلَاهُ وَ أَوْلَىٰ بِهِ، فَهَذَا عَلِيٌّ مَوْلَاهُ وَ أَوْلَىٰ بِهِ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَ عَادِ مَنْ عَادَاهُ، وَ أَنْصُرْ مَنْ نَصَرَهُ، وَ اخْذَلْ مَنْ خَذَلَهُ.

He^{saww} said that, and they were saying that – three times. Then he^{saww} said: 'Indeed! So the one whose Master^{saww} I^{saww} was and closer with him, so this Ali^{asws} is his Master^{asws} and closer with him. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}.

ثُمَّ قَالَ: فَمَ يَا أَبَا بَكْرٍ، فَبَايَعَهُ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ. فَقَامَ فَبَايَعَهُ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ.

Then he^{saww} said: 'Stand up O Abu Bakr! Pledge your allegiance to him^{asws} as Emir of the *Momineen*^{asws}!' He stood up and gave allegiance to him^{asws} as Emir of the *Momineen*^{asws}.

ثُمَّ قَالَ: فَمَ يَا عُمَرُ، فَبَايَعَهُ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ. فَقَامَ فَبَايَعَهُ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ.

Then he^{saww} said: 'Stand up O Umar! Pledge your allegiance to him^{asws} as Emir of the *Momineen*^{asws}!' He stood up and gave allegiance to him^{asws} Emir of the *Momineen*^{asws}.

ثُمَّ قَالَ بَعْدَ ذَلِكَ لِتَمَامِ (التَّسْعَةِ، ثُمَّ لِرُؤُسَاءِ) الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَبَايَعُوا كُلَّهُمْ. فَقَامَ مِنْ بَيْنِ جَمَاعَتِهِمْ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: بَخَّ بَخَّ لَكَ يَا ابْنَ أَبِي طَالِبٍ، أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ. ثُمَّ تَفَرَّقُوا عَنْ ذَلِكَ، وَ قَدْ وَكَّدَتْ عَلَيْهِمُ الْعُهُودُ وَ الْمَوَاطِيقُ.

Then he^{saww} said after that to the rest of them (the nine, then to the chiefs of) the Emigrants and the Helpers, and all of them pledged allegiance. Umar Bin Al-Khattab stood up from among the group and said: 'Congratulations, congratulations to you^{asws} O son of Abu Talib^{asws}, you have become my Master and the Master of all believing men and women!' Then they all dispersed after their oaths and covenants had been taken.'

ثُمَّ إِنَّ قَوْمًا مِنْ مُتَمَرِّدِيهِمْ وَ جَبَابِرَتِهِمْ تَوَاطَعُوا بَيْنَهُمْ: لَئِنْ كَانَتْ لِمُحَمَّدٍ ص كَائِنَةٌ، لَيَدْفَعَنَّ هَذَا الْأَمْرَ عَنِّي وَ لَا يَبْرُكُ وَنَهْ لَهُ. فَعَرَفَ اللَّهُ تَعَالَى ذَلِكَ مِنْ قِبَلِهِمْ وَ كَانُوا يَأْتُونَ رَسُولَ اللَّهِ ص وَ يَقُولُونَ: لَقَدْ أَقَمْتَ عَلَيْنَا أَحَبَّ (خَلَقَ اللَّهُ) إِلَى اللَّهِ وَ إِلَيْكَ وَ إِلَيْنَا، كَفَيْتَنَا بِهِ مَوْتَةَ الظُّلْمَةِ لَنَا وَ الْجَائِرِينَ فِي سَيَاسَتِنَا،

Then an obstinate and compulsive group colluded between themselves: 'If there happens to Muhammad^{saww} an event (of death), we would dispel this matter away from Ali^{asws} and not leave it for him^{asws}'. So Allah^{azwj} the Exalted Knew that from them, and they used to come to Rasool-Allah^{saww} and used to say: 'You have established a person over us who is the most beloved to Allah^{azwj}, and to you^{saww} and to us, and has sufficiently helped us and saved us from the unjust and the oppressors in our lives.'

وَ عَلِمَ اللَّهُ تَعَالَى مِنْ قُلُوبِهِمْ خِلَافَ ذَلِكَ، وَ مِنْ مَوَاطِئَةِ بَعْضِهِمْ لِبَعْضٍ - أَنَّهُمْ عَلَى الْعَدَاوَةِ مُقِيمُونَ، وَ لَيَدْفَعَنَّ الْأَمْرَ عَنِّي مُسْتَحَقَّهُ مُؤْتِرُونَ.

And Allah^{azwj} the Exalted Knew from their hearts contrary to that. And they had prior agreements among themselves that they would be staying upon the enmity and would dispel the matter away from its rightful one^{asws} to an influential one.'

فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا عَنْهُمْ، فَقَالَ: يَا مُحَمَّدُ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ الَّذِي أَمَرَكَ بِنَصْبِ عَلِيِّ إِمَامًا، وَ سَائِسًا لِأَمْنِكَ وَ مُدْبِرًا وَ مَا هُمْ بِمُؤْمِنِينَ بِذَلِكَ، وَ لَكِنَّهُمْ يَتَوَاطَعُونَ عَلَى إِهْلَاكِكَ وَ إِهْلَاكِهِ، يُوْطِنُونَ أَنْفُسَهُمْ عَلَى التَّمَرُّدِ عَلَى عَلِيٍّ ع إِنَّ كَانَتْ بِكَ كَائِنَةٌ.

Allah^{azwj} Mighty and Majestic informed Muhammad^{saww} about them, so He^{azwj} Said: "O Muhammad^{saww}: **And from the people there are ones who are saying: We believe in Allah [2:8],** Who Commanded you^{saww} with establishing Ali^{asws} as an Imam^{asws}, and in charge of the affairs of your^{saww} community **and they are not at all**

Believers in that, but they are conspiring about eliminating you^{saww} and eliminating him^{asws}, and are planning an insurgency against Ali^{asws} if there happens with you^{saww} an event (of death).

قوله عز و جل يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

The Words of the Mighty and Majestic: **They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and they are not realising [2:9]**

تفاهق المنافقين الذين خالفوا بعد النبي ص

Hypocrisy of the hypocrites, those who opposed after the Prophet^{saww}

59 [قَالَ الْإِمَامُ ع:] قَالَ [الْإِمَامُ] مُوسَى بْنُ جَعْفَرٍ ع فَاتَّصَلَ ذَلِكَ مِنْ مُوَاطَاتِهِمْ وَ قِيلِهِمْ فِي عَلِيٍّ ع، وَ سُوءِ تَدْبِيرِهِمْ عَلَيْهِ بِرَسُولِ اللَّهِ ص، فَدَعَاهُمْ وَ عَاتَبَهُمْ، فَاجْتَهَدُوا فِي الْإِيمَانِ.

S 59 - The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: 'When Rasool-Allah^{saww} came to know about their ill-talk about Ali^{asws} and their evil masterminding upon it, he^{saww} summoned them, and admonished them, so they struggled in the *Eman*.'

وَ قَالَ أَوْلَاهُمْ: يَا رَسُولَ اللَّهِ وَ اللَّهُ مَا اعْتَدَدْتُ بِشَيْءٍ كَاعْتِدَادِي بِهِذِهِ الْبَيْعَةِ، وَ لَقَدْ رَجَوْتُ أَنْ يَفْسَحَ اللَّهُ بِهَا [لِي] فِي قُصُورِ الْجَنَانِ، وَ يَجْعَلَنِي فِيهَا مِنْ أَفْضَلِ النَّزَالِ وَ السُّكَّانِ.

The first of them said: 'O Rasool-Allah^{saww}! By Allah^{azwj} I do not consider anything better in my deeds than this allegiance, and desire for this from Allah^{azwj} castles in the Gardens, and that He^{azwj} will Make me of the highest of the inhabitants of Paradise.'

وَ قَالَ ثَانِيهِمْ: يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا وَثِقْتُ بِدُخُولِ الْجَنَّةِ، وَ النَّجَاةِ مِنَ النَّارِ إِلَّا بِهِذِهِ الْبَيْعَةِ، وَ اللَّهُ مَا يَسْرُنِي إِنْ نَفَضْتُهَا- أَوْ نَكَثْتُ بَعْدَ مَا أُعْطِيتُ مِنْ نَفْسِي مَا أُعْطِيتُ، وَ إِنْ [كَانَ] لِي طِلَاعٌ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لِأَلِي رَطْبَةً وَ جَوَاهِرَ فَاخِرَةً.

The second one of them said: 'May my father and mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! I am not depending on anything other than this allegiance for my entry into Paradise and salvation from the Fire. By Allah^{azwj}! It would not make me happy if I were to renege or break after having given from myself what I have given (pledge of allegiance), and even if there was for me, what is between the earth to the Throne, a mountain of pride-worthy jewels.'

وَ قَالَ ثَالِثُهُمْ: وَ اللَّهُ يَا رَسُولَ اللَّهِ لَقَدْ صَبِرْتُ مِنَ الْفَرَحِ بِهِذِهِ الْبَيْعَةِ [مِنَ السُّرُورِ] وَ الْفَسْحِ مِنَ الْأَمَالِ فِي رِضْوَانِ اللَّهِ- مَا أَيْقَنْتُ أَنَّهُ لَوْ كَانَتْ ذُنُوبُ أَهْلِ الْأَرْضِ كُلِّهَا عَلَيَّ- لَمْ حَصَّصْ عَلَيَّ بِهِذِهِ الْبَيْعَةِ.

And the third of them said: 'By Allah^{azwj}! O Rasool-Allah^{saww}! I have so much happiness in my heart after taking an oath of allegiance (to Ali^{asws}) and I prefer this to

any of my other deeds. I am convinced that it will earn me the Pleasure of Allah^{azwj} and even if I were to have the sins of all the people of the world on me, still I will be cleansed from them by (honouring) this allegiance’.

وَ حَلَفَ عَلَيَّ مَا قَالَ مِنْ ذَلِكَ، وَ لَعَنَ مَنْ بَلَغَ عَنْهُ رَسُولَ اللَّهِ ص خِلَافَ مَا حَلَفَ عَلَيْهِ. ثُمَّ تَتَابَعَ بِمِثْلِ هَذَا الْإِعْتِدَارِ - مِنْ بَعْدِهِمْ مِنَ الْجَبَابِرَةِ وَ الْمُتَمَرِّدِينَ.

And he swore upon what he has said from that and cursed the one who would go against what he had sworn upon after it had reached from Rasool-Allah^{saww}. Then they (all) followed with the likes of this, with the excuses one after another, from the compulsive and the obstinate ones’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص يُخَادِعُونَ اللَّهَ بِعُنْيِ يُخَادِعُونَ رَسُولَ اللَّهِ ص بِأَيْمَانِهِمْ خِلَافَ مَا فِي جَوَانِحِهِمْ. وَ الَّذِينَ آمَنُوا كَذَلِكَ أَيْضًا - الَّذِينَ سَيِّدُهُمْ وَ فَاضِلُهُمْ عَلَيَّ مِنْ أَبِي طَالِبٍ ع

So Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **They are (trying to) deceive Allah [2:9]** Meaning - they are (trying to) deceive Rasool-Allah^{saww} by the display of their *Eman* which is against what is in their hearts; **and those who believe** Similar to that as well, (trying to deceive) their chief and their superior, Ali^{asws} Ibn Abu Talib^{asws}.

ثُمَّ قَالَ: وَ مَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَضُرُّونَ بِتِلْكَ الْخَدِيعَةِ إِلَّا أَنْفُسَهُمْ، فَإِنَّ اللَّهَ عَنِّي عَنَّهُمْ وَ عَنِ نُصْرَتِهِمْ، وَ لَوْ لَا إِمَهَالُهُ لَهُمْ لَمَا قَدَرُوا عَلَيَّ شَيْءٍ مِنْ فُجُورِهِمْ وَ طُغْيَانِهِمْ

Then Allah^{azwj} Said: **And they are not deceiving except for themselves** – and they are not damaging anyone with their deceit except their own selves for Allah^{azwj} is Needless of them and their help, and had He^{azwj} not Respited them they would have no power over anything from their corruption and tyranny.

وَ مَا يَشْعُرُونَ أَنَّ الْأَمْرَ كَذَلِكَ، وَ أَنَّ اللَّهَ يُطْلِعُ نَبِيَّهُ عَلَيَّ نِفَاقِهِمْ وَ كَذِبِهِمْ وَ كُفْرَهُمْ وَ يَأْمُرُهُ بِلَعْنِهِمْ فِي لَعْنَةِ الظَّالِمِينَ النَّكَائِبِينَ، وَ ذَلِكَ اللَّعْنُ لَا يُفَارِقُهُمْ: فِي الدُّنْيَا يَلْعَنُهُمْ خِيَارُ عِبَادِ اللَّهِ، وَ فِي الْآخِرَةِ يُبْتَلُونَ بِشِدَائِدِ عِقَابِ اللَّهِ.

And they are not realising that the matter is like that, and Allah^{azwj} has Notified His^{azwj} Prophet^{saww} about their hypocrisy, and their lies, and their infidelity, and Commanded him^{saww} in cursing the unjust and the breakers of the allegiance. And that curse would not separate from them – in the world the best of the servants of Allah^{azwj} would be cursing them, and in the Hereafter they would be subjected to the (most) severe Punishments of Allah^{azwj}.

قوله عز و جل في قلوبهم مرضٌ فزادهم الله مرضاً و لهم عذابٌ أليمٌ بما كانوا يكذبون

There is a disease in their hearts, so Allah Increased their disease and for them would be a painful Punishment due to what they were belying [2:10]

60 [قَالَ الْإِمَامُ] ع: قَالَ [الْإِمَامُ] مُوسَى بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص، لَمَّا اعْتَدَرَ هُوَ لَاءِ [الْمُنَافِقِينَ] [الْمُنَافِقُونَ] [إِلَيْهِ] بِمَا اعْتَدَرُوا، تَكَرَّمَ عَلَيْهِمْ بِأَنْ قِيلَ ظَوَاهِرُهُمْ - وَ وَكَّلَ بُوَاطِنَهُمْ إِلَى رَبِّهِمْ،

S 60 - The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: 'When Rasool-Allah^{saww} heard the excuses of those hypocrites to him^{saww} with

what they were excusing themselves with, was honouring to them, he^{saww} accepted their apparent excuses and left the matter of their hidden (animosity) to their Lord^{azwj}.

لَكِنْ جِبْرَائِيلُ عَ أَنَاهُ فَقَالَ: يَا مُحَمَّدُ إِنَّ الْعَلِيِّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ: أَخْرُجْ بِهَؤُلَاءِ الْمَرَدَّةِ الَّذِينَ اتَّصَلُوا بِكَ عَنْهُمْ- فِي عَلِيٍّ ع: عَلَى نَكْبَتِهِمْ لِنَبِيِّهِ، وَ تَوَطَّيْنَهُمْ نَفْسَهُمْ عَلَى مَخَالَفَتِهِمْ عَلِيًّا لِيُظْهَرَ مِنْ عَجَائِبِ مَا أَكْرَمَهُ اللَّهُ بِهِ، مِنْ طَوَاعِيَةِ الْأَرْضِ وَ الْجِبَالِ وَ السَّمَاءِ لَهُ وَ سَائِرِ مَا خَلَقَ اللَّهُ- لَمَّا أَوْفَقَهُ مَوْفَقَكَ وَ أَقَامَهُ مَقَامَكَ- لِيَعْلَمُوا أَنَّ وَلِيَّ اللَّهِ عَلِيًّا، غَنِيٌّ عَنْهُمْ، وَ أَنَّهُ لَا يَكْفُ عَنْهُمْ أَنْتِقَامَهُ مِنْهُمْ- إِلَّا بِأَمْرِ اللَّهِ الَّذِي لَهُ فِيهِ وَ فِيهِمُ التَّنْذِيرُ الَّذِي هُوَ بَالِغُهُ، وَ الْحِكْمَةُ الَّتِي هُوَ غَامِلٌ بِهَا وَ مُضِيٌّ لِمَا يُوجِبُهَا.

But Jibraeel^{as} came to him^{saww} and said: 'The Highest of the High Conveys the Greetings upon you^{saww} and is Saying: "Go out with these apostates, those from whom has reached to you^{saww} regarding Ali^{asws}, upon their breaking his^{asws} allegiance and their conspiring themselves upon opposing Ali^{asws}, so that he^{asws} may show them some wonders that He^{azwj} has Honoured him^{asws} with, that is from the earth and the mountains and the skies, all these have been Made subservient to him^{asws}, and the rest of what Allah^{azwj} Created and why he^{asws} has been made to stand in your^{saww} place, so that they would know that the Guardian of Allah^{azwj}, Ali^{asws}, is needless of them, and he^{asws} is not refraining from his^{asws} revenge from them except by the Command of Allah^{azwj} wherein is the Plan for him^{asws} and regarding them which he^{asws} would be implementing it, and the wisdom he^{asws} would be working with, and the accomplishment to what is a must.

فَأَمَرَ رَسُولُ اللَّهِ ص الْجَمَاعَةَ- مِنَ الَّذِينَ اتَّصَلَ بِهِ عَنْهُمْ مَا اتَّصَلَ فِي أَمْرِ عَلِيٍّ ع وَ الْمُوَاطَاةَ عَلَى مُخَالَفَتِهِ- بِالْخُرُوجِ. فَقَالَ لِعَلِيِّ ع لَمَّا اسْتَقَرَّ عِنْدَ سَفْحِ جِبَالِ الْمَدِينَةِ: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ هَؤُلَاءِ بِنُصْرَتِكَ وَ مُسَاعَدَتِكَ، وَ الْمُوَاطَاةَ عَلَى خِدْمَتِكَ، وَ الْجِدِّ فِي طَاعَتِكَ،

So, Rasool-Allah^{saww} ordered the group with the going out – the ones from whom had reached what had reached regarding the matter of Ali^{asws} and the conspiracy upon their opposing him^{asws}. He^{saww} said to Ali^{asws} when he^{asws} was standing on one of the mountains of Al-Medina: 'O Ali^{asws}! Allah^{azwj} the Almighty has Commanded them to help you^{asws} and support you^{asws} and remain in your^{asws} service, and be firm in being obedient to you^{asws}.

فَإِنَّ أَطَاعُوكَ فَهُوَ خَيْرٌ لَهُمْ، بِصَيْرُونَ فِي جَنَّاتِ اللَّهِ مُلُوكًا خَالِدِينَ نَاعِمِينَ، وَ إِنْ خَالَفُوكَ فَهُوَ شَرٌّ لَهُمْ، بِصَيْرُونَ فِي جَهَنَّمَ خَالِدِينَ مُعَذِّبِينَ.

So, if they were to obey you^{asws}, it is better for them as they would come to be in the Gardens of Allah^{azwj} as kings, blissfully forever, and if they oppose you^{asws}, it would be evil for them. They would come to be in Hell, eternally in Punishment.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِتِلْكَ الْجَمَاعَةِ: اعْلَمُوا أَنَّكُمْ إِنْ أَطَعْتُمْ عَلِيًّا ع سَعِدْتُمْ وَ إِنْ خَالَفْتُمُوهُ شَقِيتُمْ، وَ أَعْنَاهُ اللَّهُ عَنْكُمْ بِمَنْ سَيَّرِيكُمْوَهُ، وَ بِمَا سَيَّرِيكُمْوَهُ.

Then Rasool-Allah^{saww} said to that group: 'Know that if you obey Ali^{asws} you will be happy and if you oppose him^{asws} you will be wretched, and Allah^{azwj} is needless of you, and what you are about to witness.'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ سَلْ رَبَّكَ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، الَّذِينَ أَنْتَ بَعْدَ مُحَمَّدٍ سَيِّدُهُمْ، أَنْ يُقَلِّبَ لَكَ هَذِهِ الْجِبَالَ مَا شِئْتِ. فَسَأَلَ رَبَّهُ تَعَالَى ذَلِكَ فَانْقَلَبَتْ فِضَّةً.

Then Rasool-Allah^{saww}: 'O Ali^{asws}! Ask your^{asws} Lord^{azwj} by the virtues of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, which you^{asws} are the Chief of, after Muhammad^{saww}, to convert these mountains for you^{asws} into whatsoever you^{asws} so desire to.' He^{asws} asked his^{asws} Lord in this manner and the mountains turned into silver.'

ثُمَّ نَادَتْهُ الْجِبَالُ: «يَا عَلِيُّ يَا وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ إِنَّ اللَّهَ قَدْ أَعَدَّنَا لَكَ إِنْ أَرَدْتَ إِفْنَانَنَا فِي أَمْرِكَ، فَمَتَى دَعَوْتَنَا أَجْبَنَّاكَ لِتُمْضِي فِيْنَا حُكْمَكَ، وَ تُنْفِذَ فِيْنَا قَضَاءَكَ»

Then the mountains called out: 'O Ali^{asws}! O Successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of the Worlds! Allah^{azwj} has Kept us in your^{asws} service and you^{asws} can utilize us in your^{asws} matters, so when you^{asws} do order us, we shall answer you^{asws} (and) to (be ready) to serve you^{asws}.'

ثُمَّ انْقَلَبَتْ ذَهَاباً أَحْمَرَ كُفُّهَا، وَ قَالَتْ مَقَالَةَ الْفِضَّةِ، ثُمَّ انْقَلَبَتْ مِسْكَاً وَ عَنْبَرًا [وَ عَيْبِرًا] وَ جَوَاهِرَ وَ يَوَاقِيتَ، وَ كُلُّ شَيْءٍ مِنْهَا يَنْقَلِبُ إِلَيْهِ يُنَادِيهِ: يَا أَبَا الْحَسَنِ يَا أَخَا رَسُولِ اللَّهِ ص نَحْنُ الْمُسَخَّرَاتُ لَكَ، ادْعُنَا مَتَى شِئْتَ لِتُنْفِقَنَا فِيمَا شِئْتَ نَجْبِكَ، وَ تَنْحَوْنَ لَكَ إِلَى مَا شِئْتَ.

Then they all turned into red gold and said whatever was said when they were of silver. Then they turned into Musk and Amber and fragrances, and jewels and rubies and each of them called out: 'O Abu Al-Hassan^{asws}! O brother^{asws} of Rasool-Allah^{saww}! We are subservient to you. Call out to us whenever you^{asws} so desire to (and) to spend from us in whatever you^{asws} so desire to and we will turn into whatever that you^{asws} so desire us to turn into.'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَرَأَيْتُمْ قَدْ أَغْنَى اللَّهُ عَزَّ وَ جَلَّ عَلَيْنَا بِمَا تَرَوْنَ- عَنْ أَمْوَالِكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ سَلِ اللَّهَ عَزَّ وَ جَلَّ بِمُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ- الَّذِينَ أَنْتَ سَيِّدُهُمْ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ أَنْ يُقَلِّبَ لَكَ أَشْجَارَهَا رِجَالًا شَاكِي الْأَسْلِحَةِ، وَ صُخُورَهَا أَسُوداً وَ نُمُوراً وَ أَفَاعِي.

Then Rasool-Allah^{saww} said: 'Do you see how Allah^{azwj} Mighty and Majestic has Made Ali^{asws} needless of you – with what you are seeing - from your wealth?' Then Rasool-Allah^{saww} said: 'O Ali^{asws}! Ask Allah^{azwj} Mighty and Majestic by Muhammad^{saww} and his^{saww} goodly Progeny^{asws} of whom you^{asws} are the Chief of, after Muhammad^{saww} Rasool-Allah^{saww}, that He^{azwj} Transforms for you^{asws} the trees into men bearing armaments and the stones into lions and tigers and snakes.'

فَدَعَا اللَّهُ عَلِيَّ بِذَلِكَ، فَامْتَلَأَتْ تِلْكَ الْجِبَالُ وَ الْهَضَابُ- وَ قَرَارُ الْأَرْضِ مِنَ الرِّجَالِ الشَّاكِي الْأَسْلِحَةِ- الَّذِينَ لَا يَفِي بِوَاجِدٍ مِنْهُمْ عَشْرَةَ آلَافٍ مِنَ النَّاسِ الْمَعْهُودِينَ، وَ مِنَ الْأَسُودِ وَ النُّمُورِ وَ الْأَفَاعِي- حَتَّى طَبِقَتْ تِلْكَ الْجِبَالُ وَ الْأَرْضُونَ وَ الْهَضَابُ بِذَلِكَ

So Ali^{asws} supplicated with that and these mountains and hills and the low ground became filled with armed soldiers of such nature that even ten thousand soldiers of this world would not be able to defeat a single one of them, and (filled up) from lions and tigers and snakes, until the layers of those mountains and hill and the low grounds were filled with them

[وَ] كُلُّ يُنَادِي: يَا عَلِيُّ يَا وَصِيَّ رَسُولِ اللَّهِ، هَا نَحْنُ قَدْ سَخَّرْنَا اللَّهَ لَكَ، وَ أَمَرْنَا بِإِجَابَتِكَ- كُلَّمَا دَعَوْتَنَا- إِلَى اصْطِلَامِ كُلِّ مَنْ سَلَطْنَا عَلَيْهِ، فَمَتَى شِئْتَ فَادْعُنَا نَجْبِكَ، وَ بِمَا شِئْتَ فَأَمْرُنَا بِهِ نُطِيعُكَ.

And they all called out: 'O Ali^{asws}! O Successor^{asws} of Rasool-Allah^{saww}! We have all been made subservient to you by Allah^{azwj}, and Have been Commanded to respond to your^{asws} call – every time you^{asws} call us – to the conquering everyone we overcome upon. Therefore, whenever you^{asws} so desire to, call upon us, we will answer you^{asws}, and with whatever order you^{asws} so desire to, we will obey you^{asws}.

يَا عَلِيُّ يَا وَصِيَّ رَسُولِ اللَّهِ إِنَّ لَكَ عِنْدَ اللَّهِ مِنَ الشَّانِ الْعَظِيمِ- مَا لَوْ سَأَلْتَ اللَّهَ أَنْ يُصَيِّرَ لَكَ أَطْرَافَ الْأَرْضِ وَ جَوَائِبَهَا- هَيْئَةً وَاحِدَةً كَصِرَّةِ كَيْسٍ لَفَعَلَ، أَوْ يَحِطَّ لَكَ السَّمَاءَ إِلَى الْأَرْضِ لَفَعَلَ، أَوْ يَرْفَعَ لَكَ الْأَرْضَ إِلَى السَّمَاءِ لَفَعَلَ، أَوْ يُقَلِّبَ لَكَ مَا فِي بَحَارِهَا الْأَجَاجَ مَاءً عَذْبًا أَوْ زَنْبِقًا بَانًا، أَوْ مَا سِنَّتَ مِنْ أَنْوَاعِ الْأَشْرِبَةِ وَ الْأُدْهَانِ لَفَعَلَ. وَ لَوْ شِئْتَ أَنْ يُجَمِّدَ الْبِحَارَ- وَ يُجْعَلَ سَائِرَ الْأَرْضِ هِيَ الْبِحَارَ لَفَعَلَ،

O Ali^{asws}! O Successor^{asws} of Rasool-Allah^{saww}! Your^{asws} status with Allah^{azwj} is so great that if you^{asws} were to ask Allah^{azwj} for all the surrounding areas of the earth and its sides to become a big bag of gold He^{azwj} will Do it, or for the sky to fall on to the earth for you^{asws} He^{azwj} will Do so or to lift the earth to the sky for you^{asws} He^{azwj} will Do so, or to turn the salty water of the seas sweet for you^{asws} or into mercury or any variety of drink and the oils, He^{azwj} will Do so. And if you^{asws} so desire, to freeze the seas and turn the rest of the earth into oceans, He^{azwj} will Do so.

فَلَا يَحْزُنُكَ تَمَرُّدُ هَؤُلَاءِ الْمُتَمَرِّدِينَ، وَ خِلَافُ هَؤُلَاءِ الْمُخَالِفِينَ، فَكَأَنَّهُمْ بِالْأَرْضِ إِذَا انْقَضَتْ عَنْهُمْ- كَأَنَّ لَمْ يَكُونُوا فِيهَا وَ كَأَنَّهُمْ بِالْآخِرَةِ إِذَا وَرَدَتْ عَلَيْهِمْ- كَأَنَّ لَمْ يَزَالُوا فِيهَا.

Therefore, nothings (from betrayal) should grieve you, the rebellion of these rebels and the opposition of these adversaries, for they are in this world, when it expires from then it is as if they existed in it (and as if in the Hereafter, when it does arrive upon them as if) they had not declined in it.

يَا عَلِيُّ إِنَّ الَّذِي أَمَّهُلُهُمْ مَعَ كُفْرِهِمْ وَ فِسْقِهِمْ- فِي تَمَرُّدِهِمْ عَنْ طَاعَتِكَ هُوَ الَّذِي أَمَّهُلَ فِرْعَوْنَ ذَا الْأَوْتَادِ، وَ نَمْرُودَ بَنَ كَنْعَانَ، وَ مَنْ ادَّعَى الْإِلَهِيَّةَ مِنْ ذَوِي الطُّغْيَانِ- وَ أَطْعَى الطُّغَاةَ إِبْلِيسَ رَأْسَ الضَّلَالَاتِ.

O Ali^{asws}! That which I^{azwj} have Respited them with their disbelief and their corruption in their rebellion from obeying you^{asws}, it is that which I^{azwj} Respited Pharaoh^{la} with the armies, and Nimrod Bin Canaan^{la}, the ones who called to the gods from besides Me^{azwj}, and the arrogant of all arrogant ones, Iblees^{la}, the chief of the straying ones.

[و] مَا خُلِقْتَ أَنْتَ وَ لَا هُمْ لِدَارِ الْفَنَاءِ، بَلْ خُلِقْتُمْ لِدَارِ الْبَقَاءِ، وَ لَكِنَّا نُنْفِلُونَ مِنْ دَارِ إِلَى دَارٍ، وَ لَا حَاجَةَ لِرَبِّكَ إِلَى مَنْ يَسُوسُهُمْ وَ يَرْعَاهُمْ، وَ لَكِنَّهُ أَرَادَ تَشْرِيفَكَ عَلَيْهِمْ، وَ إِبَانَتَكَ بِالْفَضْلِ فِيهِمْ وَ لَوْ شَاءَ لَهَدَاهُمْ.

Neither you^{asws} nor they have been created for this temporal world, but you (all) have been created for the eternal world, but you^{asws} have to be transferred from a world to a world. And there is no need for your^{asws} Lord^{azwj} to the ones who leads them and takes care of them. But, He^{azwj} Wants to Ennoble you^{asws} over them and Grant you^{asws} the merits over them, and had He^{azwj} so Desire, He^{azwj} would have Guided them”.

قَالَ ع: فَمَرَضَتْ قُلُوبُ الْقَوْمِ لِمَا شَاهَدُوهُ مِنْ ذَلِكَ، مُضَافًا إِلَى مَا كَانَ [فِي قُلُوبِهِمْ] مِنْ مَرَضٍ حَسَدِهِمْ [لَهُ- وَ] لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع

He (Imam Hassan Al-Askari^{asws}) said: 'When these people witnessed all this (miracles), the disease of their hearts increased even more, in addition to whatever

was in their hearts from their sickness of envying him^{saww} and for Ali^{asws} Bin Abu Talib^{asws}.

فَقَالَ اللَّهُ عِنْدَ ذَلِكَ. فِي قُلُوبِهِمْ مَرَضٌ أَيْ [فِي] قُلُوبِ هَؤُلَاءِ الْمُنْمَرِّدِينَ الشَّاكِّينَ- النَّكَائِبِينَ لِمَا أَخَذَتْ عَلَيْهِمْ مِنْ بَيْعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَزَادَهُمُ اللَّهُ مَرَضًا بِحَيْثُ تَاهَتْ لَهُ قُلُوبُهُمْ- جَزَاءً بِمَا أَرَيْنَهُمْ مِنْ هَذِهِ الْآيَاتِ [و] الْمُعْجَزَاتِ وَ لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ مُحَمَّدًا وَ يَكْذِبُونَ فِي قَوْلِهِمْ: إِنَّا عَلَى الْبَيْعَةِ وَ الْعَهْدِ مُقِيمُونَ.

So Allah^{azwj} Said during this: **There is a disease in their hearts [2:10]** – i.e., in the hearts of these apostates, the doubting ones, the breakers of the allegiance, to what was taken upon them from the allegiance of Ali^{asws} Bin Abu Talib^{asws} **so Allah Increased their disease** - by where their hearts were overshadowed when they witnessed these Signs and Miracles, **and for them would be a painful Punishment due to what they were belying** - to Muhammad^{saww}, and they were lying in their words, 'We are staying upon the allegiance (to Ali^{asws}) and the pact'.

قوله عز و جل و إذا قيلَ لَهُمْ لا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَ لَكِن لا يَشْعُرُونَ

And when it is said to them, 'Do not make mischief in the land', they say: 'But rather, we are reconcilers' [2:11] Indeed! They themselves are the mischief makers, but they are not realising [2:12]

61 قَالَ الْإِمَامُ ع: قَالَ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع [و] إِذَا قِيلَ لَهُؤُلَاءِ النَّكَائِبِينَ لِلْبَيْعَةِ فِي يَوْمِ الْغَدِيرِ لا تُفْسِدُوا فِي الْأَرْضِ بِإِطْهَارِ نَكْتِ الْبَيْعَةِ- لِعِبَادِ اللَّهِ الْمُسْتَضْعَفِينَ فَتُسَوِّشُونَ عَلَيْهِمْ دِينَهُمْ، وَ تُحِيرُونَهُمْ فِي مَذَاهِبِهِمْ.

S 61 - The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: **And when it is said to them [2:11]** - To those who broke the allegiance during the day of Ghadeer **Do not make mischief in the land** by displaying the breaking to those servants of Allah^{azwj} who are weak (in *Eman*) and create uncertainty in their Religion, and they become confused in their doctrines.

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ لِأَنَّا لَا نَعْتَقُدُ دِينَ مُحَمَّدٍ وَ لَا غَيْرَ دِينَ مُحَمَّدٍ وَ نَحْنُ فِي الدِّينِ مُتَحِيرُونَ- فَنَحْنُ نَرْضَى فِي الظَّاهِرِ بِمُحَمَّدٍ بِإِطْهَارِ قُبُولِ دِينِهِ وَ شَرِيْعَتِهِ، وَ تَقْضِي فِي الْبَاطِنِ إِلَى شَهَوَاتِنَا، فَتَنْمَعُ وَ تَتَرَفُّهُ وَ نُعْتِقُ أَنْفُسَنَا مِنْ رِقِّ مُحَمَّدٍ، وَ نَفْكَهَا مِنْ طَاعَةِ ابْنِ عَمِّهِ عَلِيٍّ، لَكِنِ إِنْ أُدِيلَ فِي الدُّنْيَا كُنَّا قَدْ تَوَجَّهْنَا عِنْدَهُ، وَ إِنْ اِضْمَحَلَّ أَمْرُهُ كُنَّا قَدْ سَلِمْنَا (مِنْ سَبِي) أَعْدَائِهِ.

They say: But rather, we are reconcilers - They say: 'We neither believe in the Religion of Muhammad^{saww} nor in any Religion other than that of Muhammad^{saww}, but we are confused by it all. Thus, we agree in the apparent in the Religion of Muhammad^{saww} and his^{saww} Law, and inwardly we fulfil our desires, and thus we free ourselves from the slavery of Muhammad^{saww} and the obedience to the son^{asws} of his^{saww} uncle, Ali^{asws}. If he^{asws} were to succeed in the world we will turn our attention to him^{asws} and if his^{asws} affairs were to go wrong, we shall be safe from being captive of his^{asws} enemies.'

قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ بِمَا يَقُولُونَ مِنْ أُمُورِ أَنْفُسِهِمْ- لِأَنَّ اللَّهَ تَعَالَى يُعْرِفُ نَبِيَّهِ ص نِفَاقَهُمْ، فَهُوَ يَلْعَنُهُمْ وَ يَأْمُرُ الْمُؤْمِنِينَ بِلَعْنِهِمْ، وَ لَا يَبْتَقِي بِهِمْ أَيْضًا أَعْدَاءُ الْمُؤْمِنِينَ، لِأَنَّهُمْ يَطْنُونَ أَنَّهُمْ يَنَافِقُونَهُمْ أَيْضًا، كَمَا يَنَافِقُونَ أَصْحَابَ مُحَمَّدٍ ص. فَلَا يَرْفَعُ لَهُمْ عِنْدَهُمْ مَنْزِلَةً، وَ لَا يَحْلُونَ عِنْدَهُمْ مَحَلَّ أَهْلِ الثَّقَةِ.

Allah^{azwj} Mighty and Majestic Said: **Now surely they themselves are the mischief makers [2:12]**, by what they are saying from the affairs of their own selves, because Allah^{azwj} the Almighty Informs His Prophet^{saww} about their hypocrisy, and he^{saww} sends curses upon them and orders the *Momineen* to send curses upon them, and the enemies of the *Momineen* also do not trust them because they think that they will also be hypocritical with them just like they have been with the companions of Muhammad^{saww}. And so they do not raise their status with them nor are they getting a place for them in the presence of the trustworthy ones’.

قوله عز وجل وَإِذَا قِيلَ لَهُمُ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

And when it is said to them: ‘Believe as the people believe’, they say: ‘Shall we believe as the fools believe?’ Indeed! They themselves are the fools, but they do not know [2:13]

62 قَالَ [الإمام] ع: قَالَ الإِمَامُ مُوسَى بْنُ جَعْفَرٍ ع وَ إِذَا قِيلَ لَهُوَلَاءِ النَّاكِثِينَ لِلْبَيْعَةِ- قَالَ لَهُمْ خِيَارُ الْمُؤْمِنِينَ كَسَلْمَانَ وَ المِقْدَادِ وَ أَبِي ذَرٍّ وَ عَمَّارٍ:- آمَنُوا بِرَسُولِ اللَّهِ وَ بَعِيَّ الَّذِي أَوْفَقَهُ مَوْفِقُهُ، وَ أَقَامَهُ مَقَامَهُ، وَ أَنَاطَ مَصَالِحَ الدِّينِ وَ الدُّنْيَا كُلَّهَا بِهِ.

S 62 - The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: ‘And when it is said to these breakers of the allegiance, said by the best of the *Momineen* like Salman^{as} and Miqdad^{as} and Abu Zarr^{as} and Ammar^{as}, ‘Believe in Rasool-Allah^{saww} and in Ali^{asws} whom he^{saww} paused in his^{saww} pausing and stood him^{asws} in his^{saww} place for the betterment of the Religion and the world, all of them (to be looked after) by him^{asws}.’

فَامَنُوا بِهِذَا النَّبِيِّ، وَ سَلَّمُوا لِهَذَا الإِمَامِ (فِي ظَاهِرِ الأَمْرِ وَ بَاطِنِهِ) كَمَا آمَنَ النَّاسُ الْمُؤْمِنُونَ كَسَلْمَانَ وَ المِقْدَادِ وَ أَبِي ذَرٍّ وَ عَمَّارٍ. قَالُوا: فِي الجَوَابِ لِمَنْ يَقْضُونَ إِلَيْهِ، لَّا لَهُوَلَاءِ الْمُؤْمِنِينَ- فَإِنَّهُمْ لَّا يَجْتَرِءُونَ [عَلَى] مُكَاشَفَتِهِمْ بِهِذَا الجَوَابِ، وَ لَكِنَّهُمْ يَذْكُرُونَ لِمَنْ يَقْضُونَ إِلَيْهِمْ مِنْ أَهْلِيهِمْ- الَّذِينَ يَتَّقُونَ بِهِمْ مِنَ المُنَافِقِينَ، وَ مِنَ المُسْتَضْعَفِينَ وَ مِنَ الْمُؤْمِنِينَ- الَّذِينَ هُمْ بِالسُّنَنِ عَلَيْهِمْ وَ اتَّقُونَ

Therefore, **Believe** in this Prophet^{saww} and submit to this Imam^{asws} in his^{asws} apparent orders and hidden ones, **as the people believe** just as the *Momineen* did, like Salman^{as} and Miqdad^{as} and Abu Zarr^{as} and Ammar^{as} have believed. They said in the reply who were excluding themselves to be with him^{asws}, ‘No!’, to these *Momineen*, for they were not audacious upon the showdown with this answer, but they were remembering those that excluded them from their families who believe in them from the hypocrites, and from the weak ones from among the *Momineen* who by the veiling from them, were relying upon them.

فَيَقُولُونَ لَهُمْ. أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ يَعْنُونَ سَلْمَانَ وَ أَصْحَابَهُ- لَمَّا أَعْطَوْا عَلِيًّا خَالِصَ وُدِّهِمْ، وَ مَحْضَ طَاعَتِهِمْ، وَ كَشَفُوا رُءُوسَهُمْ بِمُؤَالَاةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ- حَتَّى إِذَا اضْمَحَلَّ أَمْرُ مُحَمَّدٍ ص طَحَّطَهُمْ أَعْدَاؤُهُ، وَ أَهْلَكَهُمْ سَائِرُ المُلُوكِ وَ المُخَالِفِينَ لِمُحَمَّدٍ ص أَيُّ فَهْمٌ بِهِذَا التَّعَرُّضِ لِأَعْدَاءِ مُحَمَّدٍ جَاهِلُونَ سُفَهَاءَ،

So they are saying to them: **Shall we believe as the fools believe?** - meaning Salman^{as} and his^{as} companions due to them giving Ali^{asws} the sincere of their cordiality and their pure obedience and uncover their heads in their friendship to his^{asws} friends and oppose his^{asws} enemies even if something goes wrong in the order of Muhammad^{saww} they destroy his^{asws} enemies and the rest of the kings and

adversaries of Muhammad^{saww}, i.e., it is due to these characteristics that they were referred to by the hypocrites as ignorant fools.'

قَالَ اللَّهُ عَزَّ وَجَلَّ: أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ الْأَخْفَاءُ الْعُقُولِ وَالْأَرَاءِ، الَّذِينَ لَمْ يَنْظُرُوا فِي أَمْرِ مُحَمَّدٍ صَحَّ النَّظَرِ فَيَعْرِفُوا نُبُوَّتَهُ، وَيَعْرِفُوا [بِهِ] صِحَّةَ مَا نَاطَهُ بِعَلِيِّ ع مِنْ أَمْرِ الدِّينِ وَالْدُنْيَا، حَتَّى بَقُوا لِتَرْكِهِمْ تَأْمَلُ حُجَّجَ اللَّهِ جَاهِلِينَ،

Allah^{azwj} Mighty and Majestic Said: **Indeed! They themselves are the fools** - They are of the weak intellects and opinions, those that are not looking into the matter with the truthful consideration of Muhammad^{saww} so they would recognise his^{saww} Prophet-hood and they would recognise the correctness of that which has been allocated to Ali^{asws} from the matters of Religion and the world, to the extent due to their neglecting the pondering over this (as they do not see the eternal life in the Hereafter) and they are ignorant of the Divine Authority of Allah^{azwj}.

وَ صَارُوا خَائِفِينَ وَجَلِيلِينَ مِنْ مُحَمَّدٍ ص وَ ذَوِيهِ وَ مِنْ مَخَالِفِيهِمْ، لَا يَأْمَنُونَ أَنَّهُمْ يَغْلِبُ فِيهِلُكُونَ مَعَهُ، فَهُمْ السُّفَهَاءُ حَيْثُ لَا يُسَلِّمُ لَهُمْ بِنِفَاقِهِمْ هَذَا- لَا مَحَبَّةَ مُحَمَّدٍ وَ الْمُؤْمِنِينَ، وَ لَا مَحَبَّةَ الْيَهُودِ وَ سَائِرِ الْكَافِرِينَ.

They became scared of the outcome between Muhammad^{saww} and his^{saww} companions and their^{asws} adversaries, for they were uncertain of who would overcome the other so they would be destroyed along with them. They are the fools for they did not submit due to the hypocrisy of theirs not loving Muhammad^{saww} and the *Momineen*, nor loving the Jews and the rest of the unbelievers.

لِأَنَّهُمْ بِهِ وَ بِهِمْ يُظْهِرُونَ لِمُحَمَّدٍ ص مِنْ مَوَالِيَتِهِ- وَ مَوَالَاةَ أَخِيهِ عَلِيِّ ع وَ مُعَادَاةَ أَعْدَائِهِمُ الْيَهُودِ [وَ النَّصَارَى] وَ النَّوَاصِبِ. كَمَا يُظْهِرُونَ لَهُمْ مِنْ مُعَادَاةِ مُحَمَّدٍ وَ عَلِيِّ ص وَ مَوَالَاةِ أَعْدَائِهِمْ، فَهُمْ يَقْدِرُونَ فِيهِمْ أَنْ نِفَاقَهُمْ مَعَهُمْ- كِنِفَاقِهِمْ مَعَ مُحَمَّدٍ وَ عَلِيِّ ص.

This is because by it and by them, they were manifesting friendship to Muhammad^{saww}, and friendship to his^{saww} brother^{asws} and the enmity to their^{asws} enemies - the Jews and the Christians and the Nasibis (Hostile ones), just as they were manifesting to them from the enmity of Muhammad^{saww} and Ali^{asws} and the friendship of their^{asws} enemies. So they were estimating that their hypocrisy with them was like their hypocrisy with Muhammad^{saww} and Ali^{asws}.

وَ لَكِنْ لَا يَعْلَمُونَ أَنَّ الْأَمْرَ كَذَلِكَ، وَ أَنَّ اللَّهَ يُطْلِعُ نَبِيَّهُ ص عَلَى أَسْرَارِهِمْ فَيَخْسُهُمْ وَ يَلْعَنُهُمْ وَ يَسْقِطُهُمْ.

But they do not know – that the matter is like that, and that Allah^{azwj} has Notified His^{azwj} Prophet^{saww} upon their secrets, so (he^{saww} is diminishing them, and cursing them, and dropping them (in his^{saww} eyes)'.
 قوله عز و جل و إذا لقوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَ إِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَ يَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

The Words of the Mighty and Majestic: **And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]. Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15]**

63 [قَالَ الْإِمَامُ] ع: قَالَ مُوسَى بْنُ جَعْفَرٍ ع «وَأِذَا لُقُوا» هُوَ لَاءِ النَّكَثُونَ لِلْبَيْعَةِ، الْمُوَاطُّونَ عَلَى مُخَالَفَةِ عَلِيٍّ ع وَدَفَعِ الْأَمْرَ عَنْهُ.

S 63 – The Imam^{asws} said: ‘Musa^{asws} Bin Ja’far^{asws} said: ‘**And when they are meeting** – Those breakers of the allegiance, the ones resolutely upon the opposition to Ali^{asws} and repelling the matter (Caliphate) away from him^{asws}.

الَّذِينَ آمَنُوا قَالُوا آمَنَّا كَمَا بَدَأْتُمْ، إِذَا لُقُوا سَلْمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ وَ عَمَّاراً قَالُوا لَهُمْ: آمَنَّا بِمُحَمَّدٍ ص، وَ سَلَّمْنَا لَهُ بِبَيْعَةِ عَلِيٍّ ع وَ فَضْلَهُ، وَ انْقَدْنَا لِأَمْرِهِ كَمَا آمَنْتُمْ.

(When they are meeting) **those who believe, they are saying: We believe** – just like those with Eman, when they are meeting Salman^{as}, and Al-Miqdad^{as}, and Abu Zarr^{as} and Ammar^{as}. (So) they are saying, ‘We believe in Muhammad^{saww}, and we submit allegiance to Ali^{asws} and his^{asws} merits, and concede to his^{asws} matter just as if (in) believe’.

وَ إِنَّ أَوْلَهُمْ وَ ثَالِثَهُمْ وَ تَالِثَهُمْ إِلَى تَاسِعِهِمْ- رَبِّمَا كَانُوا يَلْتَقُونَ فِي بَعْضِ طُرُقِهِمْ مَعَ سَلْمَانَ وَ أَصْحَابِهِ، فَإِذَا لُقُوهُمْ اِسْتَمَرُّوا مِنْهُمْ، وَ قَالُوا: هُوَ لَاءِ أَصْحَابِ السَّاحِرِ وَ الْأَهْوَجِ- يَعْنُونَ مُحَمَّدًا وَ عَلِيًّا ص.

And their first one, and their second one, and their third ones, up to their ninth one – would sometimes meet up in one of the streets with Salman^{as} and his^{as} companions. So when they did meet them, they were constricted from them and they said, ‘They are the companions of the sorcerer and the reckless’ – meaning Muhammad^{saww} and Ali^{asws}. (Nouzobillah: God Forbid)

ثُمَّ يَقُولُ بَعْضُهُمْ [لِبَعْضٍ]: اخْتَرْتُمْ مِنْهُمْ- لَا يَفْقَهُونَ مِنْ فَلَاتَاتِ كَلَامِكُمْ عَلَى كُفْرِ مُحَمَّدٍ فِيمَا قَالَهُ فِي عَلِيٍّ، فَيَنْمُوا عَلَيْكُمْ فَيَكُونُ فِيهِ هَلَاكُكُمْ،

Then they are saying to each other, ‘Be careful of them, restraining from the slips of your tongues upon *Kufr* with Muhammad^{saww} in whatever he^{saww} said regarding Ali^{asws} for they would be informing upon you and it would happen to be your destruction in it’.

فَيَقُولُ أَوْلَهُمْ: انظُرُوا إِلَيَّ كَيْفَ أَسْخَرُ مِنْهُمْ، وَ أَكْفُ عَادِيَهُمْ عَنْكُمْ.

So the first one was saying to them, ‘Look at me how I mock at them, and refrain their opposition from you’.

فَإِذَا التَّقُوا، قَالَ أَوْلَهُمْ: مَرَحَبًا بِسَلْمَانَ ابْنِ الْإِسْلَامِ الَّذِي قَالَ فِيهِ مُحَمَّدٌ سَيِّدُ الْأَنَامِ «لَوْ كَانَ الدِّينُ مُعَلَّقًا بِالثَّرْيَاءِ- لَنَتَّوَلَهُ رِجَالٌ مِنْ أِبْنَاءِ فَارِسَ، هَذَا أَفْضَلُهُمْ» يَعْنِيكَ.

So when they met, their first one said, ‘Congratulations Salman^{as} son of Al-Islam, the one regarding whom Muhammad^{saww}, Chief of the living beings, said: ‘If the Religion was hanging in the sun, men from the sons of Persia would grab it. This one^{as} is their most superior one’. Meaning you^{as}.

وَ قَالَ فِيهِ: (سَلْمَانُ مِنْ أَهْلِ النَّبِيِّتِ)، فَقَرَّبَهُ بِجَبْرِئِيلَ الَّذِي قَالَ لَهُ يَوْمَ الْعِبَاءِ [لَمَّا] قَالَ لِرَسُولِ اللَّهِ ص: وَ أَنَا مِنْكُمْ فَقَالَ: «وَ أَنْتَ مِنْنَا»، حَتَّى ارْتَقَى جَبْرِئِيلُ إِلَى الْمَلَكَاتِ الْأَعْلَى يَفْتَحِرُ عَلَى أَهْلِهِ [وَ] يَقُولُ: مَنْ مِثْلِي بَخٍ وَ أَنَا مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ ص.

And he^{saww} said regarding him^{as}: ‘Salman^{as} is from us^{asws}, the People^{asws} of the Household’. Thus he^{saww} paired him^{as} with (mentioning that) Jibraeel^{as} who said to him^{saww} on the day of Al-Aba’a when Rasool-Allah^{saww} said: ‘And I^{saww} am from you’, (he^{as} said): ‘And you (Jibraeel^{as}) are from us^{asws}, until Jibraeel^{as} arose to the lofty Kingdoms priding upon its inhabitants and saying, ‘Who is like me^{as}? Congratulations! Congratulations! And I (Jibraeel^{as}) are from the People^{asws} of the Household of Muhammad^{saww}!’

ثُمَّ يَقُولُ لِلْمِقْدَادِ: [و] مَرَحِبًا بِكَ يَا مِقْدَادُ، أَنْتَ الَّذِي قَالَ فِيكَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع: يَا عَلِيُّ الْمِقْدَادُ أَخُوكَ فِي الدِّينِ وَ قَدْ قُدَّ مِنْكَ. فَكَأَنَّهُ بَعْضُكَ، حُبًّا لَكَ، وَ بُغْضًا لِأَعْدَائِكَ وَ مُوَالَاةً لِأَوْلِيَائِكَ، لَكِنَّ مَلَائِكَةَ السَّمَاوَاتِ وَ الْحُجُبِ- أَكْثَرَ حُبًّا لَكَ مِنْكَ لِعَلِيِّ ع، وَ أَشَدَّ بُغْضًا عَلَى أَعْدَائِكَ مِنْكَ عَلَى أَعْدَاءِ عَلِيِّ ع فَطُوبَىكَ ثُمَّ طُوبَىكَ.

Then he was saying to Al-Miqdad^{as}, ‘And congratulations to you^{as}, O Miqdad^{as}! You^{as} are the one regarding whom Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! Al-Miqdad^{as} is your^{asws} brother in the Religion, and he has been from you^{asws} – so it is as if he^{as} is your^{asws} part, loving to you^{asws}, and hating to your^{asws} enemies, and befriending your^{asws} friends. But, the Angels of the skies and the Veils are more loving to you^{asws} than you^{as} are to Ali^{asws}, and more intensely hateful upon your enemies and you^{as} are upon the enemies of Ali^{asws}. Therefore, beatitude is for you^{as}. Then (again) beatitude is for you^{as}!’

ثُمَّ يَقُولُ لِأَبِي ذَرٍّ: مَرَحِبًا بِكَ يَا أَبَا ذَرٍّ [و] أَنْتَ الَّذِي قَالَ فِيكَ رَسُولُ اللَّهِ ص: مَا أَقَلَّتِ الْعِبْرَاءُ وَ لَا أَظَلَّتِ الْخَضْرَاءُ- عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ.

Then he was saying to Abu Zarr^{as}, ‘Congratulations, O Abu Zarr^{as}! And you^{as} are the one regarding whom Rasool-Allah^{saww} said: ‘Neither has the dust (ground) carried, nor has the green (sky) shaded upon anyone with a tone more truthful than Abu Zarr^{as}’.

قِيلَ: بِمَاذَا فَضَّلَهُ اللَّهُ تَعَالَى بِهِذَا وَ شَرَّفَهُ قَالَ رَسُولُ اللَّهِ ص: لِأَنَّهُ كَانَ بِفَضْلِ عَلِيِّ أَخِي رَسُولِ اللَّهِ قَوْلًا، وَ لَهُ فِي كُلِّ الْأَحْوَالِ مَدَّاحًا، وَ لِشَانِيئِيهِ وَ أَعْدَائِيهِ شَانِيئًا، وَ لِأَوْلِيَائِيهِ وَ أَحِبَّائِيهِ مُوَالِيًا، [و] سَوْفَ يَجْعَلُهُ اللَّهُ عَزَّ وَ جَلَّ فِي الْجَنَّةِ مِنْ أَفْضَلِ سَكَّانِهَا، وَ يَخْدُمُهُ مَا لَا يَعْرِفُ عَدَدَهُ إِلَّا اللَّهُ- مِنْ وَصَائِفِهَا وَ غَلْمَانِهَا وَ وَلَدَانِهَا.

It was said, ‘And due to what is that which Allah^{azwj} the Exalted Merited him^{as} and Ennobled him^{as}?’ Rasool-Allah^{saww} said: ‘Because he^{as} was a speaker with the merits of Ali^{asws}, brother of Rasool-Allah^{saww}, and was praising him^{as} in every state, and was an adversary to his^{asws} enemies with an opposition, and to his^{asws} friends and those that love him^{asws}, he^{as} was a friend. And very soon, Allah^{azwj} Mighty and Majestic would be Making him^{as} to be in the Paradise from the most superior ones of its dwellers, and they would serve – a number none recognises except for Allah^{azwj} – from its servants, and its young boys, and its sons’.

ثُمَّ يَقُولُ لِعَمَّارِ بْنِ يَاسِرٍ: أَهْلًا وَ سَهْلًا وَ مَرَحِبًا بِكَ يَا عَمَّارُ، نَلِيتَ بِمُوَالَاةِ أَخِي رَسُولِ اللَّهِ مَعَكَ أَنْتَ وَادِعُ، رَافِهِ لَا تَزِيدُ عَلَى الْمَكْتُوباتِ وَ الْمَسْئُونَاتِ- مِنْ سَائِرِ الْعِبَادَاتِ- مَا لَا يَنَالُهُ الْكَادُّ بَدَنَهُ لَيْلًا وَ نَهَارًا، يُعْنِي اللَّيْلَ قِيَامًا وَ النَّهَارَ صِيَامًا، وَ الْبَادِلَ أَمْوَالَهُ وَ إِنْ كَانَتْ جَمِيعَ [أَمْوَالِ] الدُّنْيَا لَهُ.

Then he was saying to Ammar Bin Yasser^{as}, ‘Welcome and hello, and congratulations to you^{as}, O Ammar^{as}! You^{as} acquired the friendship of the brother^{asws} of Rasool-Allah^{saww}, along with that you^{as} are cordial, compassionate, cannot be increased upon the Prescribed (*Salat*) and the Sunnah(s) – from the rest of the (acts

of) worship – what he (someone) can barely attain by his body, night and day (meaning standing for *Salat* at night and Fasting during the day), and the spending of his wealth, and even though the entire of the wealth of the world was for him.

مَرْحَبًا بِكَ قَدْ رَضِيكَ رَسُولُ اللَّهِ ص لِعَلِّي أَخِيهِ مُصَافِيًا، وَ عَنْهُ مُنَاوِيًا حَتَّى أَخْبَرَ أَنَّكَ سَتُقْتَلُ فِي مَحَبَّتِهِ، وَ تُحْشَرُ يَوْمَ الْقِيَامَةِ فِي خِيَارِ رُمُورَتِهِ، وَ فَقَّنِي اللَّهُ تَعَالَى لِمِثْلِ عَمَلِكَ وَ عَمَلِ أَصْحَابِكَ- مِمَّنْ يُوقَرُ عَلَى خِدْمَةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ أَخِي مُحَمَّدٍ عَلِيِّ وَ لِيِّ اللَّهِ، وَ مُعَادَاةِ أَعْدَائِهِمَا بِالْعَدَاوَةِ، وَ مُصَافَاةِ أَوْلِيَائِهِمَا بِالْمُؤَالَاةِ وَ الْمُنَابَعَةِ سَوْفَ يُسْعِدُنَا اللَّهُ يَوْمَنَا هَذَا إِذَا التَّقِيْنَاكُمْ.

Welcome to you^{as}. You have pleased Rasool-Allah^{saww} for Ali^{asws}, his^{saww} brother^{asws}, sincerely, and an adversary on his^{asws} behalf, until he^{saww} informed that you^{saww} would be killed in his^{asws} love, and would be Resurrected on the Day of Judgment among the best of his era. And may Allah^{azwj} the Exalted Incline me to the likes of your^{as} deeds and the deeds of your^{as} companions – from the ones who are providing service to Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and the brother of Muhammad^{saww}, Ali^{asws} Guardian^{asws} of Allah^{azwj}, and being inimical to their^{asws} enemies with the enmity, and the sincerity to their^{asws} friends with the friendship and the following. Soon Allah^{azwj} will Make us happy in this day of ours when we met you^{as}.

فَقَبِلُ سَلْمَانَ وَ أَصْحَابَهُ ظَاهِرَهُمْ كَمَا أَمَرَهُمُ اللَّهُ، وَ يَجُوزُونَ عَنْهُمْ. فَيَقُولُ الْأَوَّلُ لِأَصْحَابِهِ: كَيْفَ رَأَيْتُمْ سُخْرِيَّتِي بِهِؤُلَاءِ، وَ كَيْفَ عَادِيَّتُهُمْ عَنِّي وَ عَنكُمْ! فَيَقُولُونَ: لَا تَزَالُ بِخَيْرٍ مَا عَشْتُمْ لَنَا. فَيَقُولُ لَهُمْ: فَهَكَذَا فَلْتَكُنْ مُعَامَلَتُكُمْ لَهُمْ- إِلَى أَنْ تَنْتَهَزُوا الْفُرْصَةَ فِيهِمْ مِثْلَ هَذَا فَإِنَّ اللَّيْبَ الْعَاقِلَ مَنْ (تَجَرَّعَ عَلَى) الْعُصَّةِ- حَتَّى يَنَالَ الْفُرْصَةَ.

So Salman^{as} and his^{as} companions accepted their apparent (expressions) just as Allah^{azwj} had Commanded them to, however, they were keeping aside from them. So the first one said to his companion, ‘How did you see my mocking with them and refraining their enmity from me and from you?’ So they were saying, ‘We will not cease to be in goodness for as long as you live for us’. So he was saying to them, ‘So this is how you should be in your dealing with them, until you can seize the opportunity similar to this regarding them, for the one of understanding, the intellectual, is the one who does not panic upon the anger until he grabs the opportunity’.

ثُمَّ يَجُودُونَ إِلَى أَخْدَانِهِمْ مِنَ الْمُنَافِقِينَ- الْمُتَمَرِّدِينَ الْمُشَارِكِينَ لَهُمْ فِي تَكْذِيبِ رَسُولِ اللَّهِ ص فِيمَا آدَاهُ إِلَيْهِمْ عَنِ اللَّهِ عَزَّ وَ جَلَّ- مِنْ ذِكْرِ وَ تَفْصِيلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ نَصْبِهِ إِمَامًا عَلَى كَافَّةِ الْمُكَلْفِينَ.

Then they are returning to their paramours from the hypocrites, the apostates, the participants of their in their belying Rasool-Allah^{saww} regarding what was hateful to them from Allah^{azwj} Mighty and Majestic, from the mention and merits of Amir-Al-Momineen^{asws} and his^{asws} appointment as the Imam^{asws} and in charge upon all.

«قَالُوا لَهُمْ إِنَّا مَعَكُمْ- إِنَّمَا نَحْنُ» عَلَى مَا وَاطَأْنَاكُمْ عَلَيْهِ- مِنْ دَفْعِ عَلِيِّ عَنِ هَذَا الْأَمْرِ- إِنْ كَانَتْ لِمُحَمَّدٍ كَائِنَةٌ، فَلَا يَغُرَّنْكُمْ وَ لَا يَهُؤُلَنَّكُمْ مَا تَسْمَعُونَهُ مِنَّا- مِنْ تَقْرِيبِهِمْ وَ تَرَوْنَا نَجْتَرِي عَلَيْهِمْ مِنْ مَدَارَاتِهِمْ- فَ «إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ» بِهِمْ.

They are saying – to them- **We are with you all** upon what and what are reassuring you upon, from the repelling Ali^{asws} from this matter (Caliphate), if there was to happen to Muhammad^{saww} an event (of death), therefore neither let it deceive you nor appal you what you would be listening from us from our praising them^{asws}, and you see us to be in their^{asws} circles, **but rather we were only mocking** with them.’

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُحَمَّدُ «اللَّهُ يَسْتَهْزِئُ بِهِمْ» [وَأُجَابِزِهِمْ جَزَاءَ اسْتَهْزَائِهِمْ فِي الدُّنْيَا وَالْآخِرَةِ «وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ» يُمَهِّلُهُمْ وَيَتَأَنَّى بِهِمْ بِرَفْقِهِ، وَيَدْعُوهُمْ إِلَى التَّوْبَةِ، وَيَعِدُّهُمْ إِذَا تَابُوا الْمَغْفِرَةَ [وَهُمْ] «يَعْمَهُونَ» لَا يَنْزِعُونَ عَنْ قَبِيحٍ، وَلَا يَنْزِعُونَ أَدَى لِمُحَمَّدٍ صَ وَ عَلِيٍّ يُمَكِّنُهُمْ إِيصَالَهُ إِلَيْهِمَا إِلَّا بَلْعُوهُ.

Allah^{azwj} the Mighty and Majestic Said: “O Muhammad^{saww}! **Allah will be Mocking with them [2:15]** – and He^{azwj} would Recompense them with such a Recompense, they would be mocked with in the world as well as in the Hereafter - **and Extend them in their insolence** Respiting them and being Patient with them due to His^{azwj} Kindness and Inviting them to the repentance, and Prepare the Forgiveness when they do repent – and they are **blindly wandering on** – They will neither be removing their ugliness nor will they be leaving their hurting Muhammad^{saww} and Ali^{asws} to the extent of their abilities.'

قَالَ الْإِمَامُ الْعَالِمُ ع: فَأَمَّا اسْتَهْزَاءُ اللَّهِ تَعَالَى بِهِمْ فِي الدُّنْيَا- فَهُوَ أَنَّهُ مَعَ إِجْرَائِهِ إِلَيْهِمْ عَلَى ظَاهِرِ أَحْكَامِ الْمُسْلِمِينَ لِإِظْهَارِهِمْ مَا يُظْهِرُونَهُ مِنَ السَّمْعِ وَالطَّاعَةِ وَالْمُؤَافَقَةِ يَأْمُرُ رَسُولُ اللَّهِ ص بِالْتَعْرِيزِ لَهُمْ- حَتَّى لَا يَخْفَى عَلَى الْمُخْلِصِينَ مِنَ الْمُرَادِ بِذَلِكَ التَّعْرِيزِ، وَيَأْمُرُهُ بِلَعْنِهِمْ.

The Imam^{asws}, the knowledgeable one, said: As for Allah^{azwj} the Exalted Mocking them in this world, it is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval. Rasool-Allah^{saww} ordered with the exposure of them to the extent that it was not concealed upon the sincere one in order to exposure their (hypocrisy), and he^{saww} ordered (the believers) with cursing them.

وَأَمَّا اسْتَهْزَاؤُهُ بِهِمْ فِي الْآخِرَةِ- فَهُوَ أَنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَقْرَهُمْ فِي دَارِ اللَّعْنَةِ وَالْهُوَانِ وَ عَذَّبَهُمْ بِتِلْكَ الْأَلْوَانِ الْعَجِيبَةِ مِنَ الْعَذَابِ، وَأَقْرَهُ هَؤُلَاءِ الْمُؤْمِنِينَ فِي الْجَنَّةِ بِحَضْرَةِ مُحَمَّدٍ ص صَفِي الْمَلِكِ الدِّيَّانِ،

And as for Mocking them in the Hereafter will be that Allah^{azwj} Mighty and Majestic, when He^{azwj} Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these *Momineen* to be in the Gardens in the presence of Muhammad^{saww} in the position of a judging king.

أَطَّلَعَهُمْ عَلَى هَؤُلَاءِ الْمُسْتَهْزِئِينَ- الَّذِينَ كَانُوا يَسْتَهْزِئُونَ بِهِمْ فِي الدُّنْيَا- حَتَّى يَرَوْا مَا هُمْ فِيهِ مِنْ عَجَائِبِ اللَّعَائِنِ- وَ بَدَائِعِ النَّقِمَاتِ، فَتَكُونُ لَدُنُّهُمْ وَ سُرُورُهُمْ بِسَمَائَتِهِمْ بِهِمْ، كَمَا [كَانَ] لَدُنُّهُمْ وَ سُرُورُهُمْ بِنَعِيمِهِمْ فِي جَنَّاتِ رَبِّهِمْ.

He^{azwj} will then Notify upon these mockers, those who were mocking with them in the world, until they (*Momineen*) see them what they are involved in from the varieties of the curses and newly originated curses. Thus, that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lord^{azwj}.

فَالْمُؤْمِنُونَ يَعْرِفُونَ أَوْلِيَاءَ الْكَافِرِينَ وَ الْمُنَافِقِينَ- بِأَسْمَائِهِمْ وَ صِفَاتِهِمْ، وَ هُمْ عَلَى أَصْنَافٍ مِنْهُمْ مَنْ هُوَ بَيْنَ أَنْيَابِ أَقَاعِيهَا تَمَضُّعُهُ.

So the *Momineen* would be recognising those *Kafirs* and the *Munafiqs* (hypocrites) – by their names and their descriptions, and they would be upon (various) types (of Punishments) – from them is one who would be in between the fangs of its serpents being bitten.

وَمِنْهُمْ مَنْ هُوَ بَيْنَ مَخَالِبٍ سِبَاعَهَا تَعَبَتْ بِهِ وَ تَقْتَرِسُهُ.

And from them is one who would be in between the claws of its predators being chewed by it and its ferocity.

وَمِنْهُمْ مَنْ هُوَ تَحْتَ سِيَاطِ زَبَانِيَّتِهَا- وَ أَعْمَدَتِهَا وَ مِرْزَبَاتِهَا تَقَعُ مِنْ أَيْدِيهَا عَلَيْهِ [مَا] تُشَدُّ فِي عَذَابِهِ، وَ تُعْظَمُ خِزْيُهُ وَ نَكَالُهُ.

And from them is one who would be beneath the whips of the Zabaniyya (Angels of Hell) – and their rods and their hammers, falling from their hand upon him what would be the most severe of his Punishments, and the greatest of his disgrace and his exemplary Punishment.

وَمِنْهُمْ مَنْ هُوَ فِي بَحَارٍ حَمِيمَةٍ يَغْرُقُ، وَ يَسْحَبُ فِيهَا.

And from them is one who would be in an ocean of boiling water, drowning, and being carried away (by the currents) in it.

وَمِنْهُمْ مَنْ هُوَ فِي غَسْلِينِهَا وَ غَسَاقِهَا يَزْجُرُهُ فِيهَا زَبَانِيَّتِهَا.

And from them is one who would be in its wound discharges, and its puss, being rebuked therein by the Zabaniyya (Angels of Hell).

وَمِنْهُمْ مَنْ هُوَ فِي سَائِرِ أَصْنَافِ عَذَابِهَا.

وَ الْكَافِرُونَ وَ الْمُنَافِقُونَ يَنْظُرُونَ، فَيَرَوْنَ هَؤُلَاءِ الْمُؤْمِنِينَ الَّذِينَ كَانُوا بِهِمْ فِي الدُّنْيَا يَسْخَرُونَ- لِمَا كَانُوا مِنْ مُوَالَاةٍ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا ص يَعْتَقِدُونَ- وَ يَرَوْنَ: مِنْهُمْ مَنْ هُوَ عَلَى فُرْشَةٍ يَتَّقَلَّبُ. وَ مِنْهُمْ مَنْ هُوَ فِي قَوَاقِحِهَا يَرْنَعُ.

And the *Kafirs* and the *Munafiqs* would be looking on, and they would be seeing these Momineen, those who they were mocking with in the world – due to what they were from the friendship and believing in Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws} – and they would be seeing – from them, one who would be upon his couch, rolling (in happiness), and from them would be one partaking from its fruits.

وَمِنْهُمْ مَنْ هُوَ فِي عُرْفِهَا أَوْ فِي بَسَاتِينِهَا [أ] وَ مِنْتَزَهَاتِهَا [مُنْتَزَهَاتِهَا] يَبْتَحِبُّ، وَ الْحُورُ الْعِينُ وَ الْوُصَفَاءُ وَ الْوَالِدَانُ وَ الْجَوَارِي- وَ الْعُلَمَاءُ قَائِمُونَ بِحَضْرَتِهِمْ، وَ طَائِفُونَ بِالْخِدْمَةِ حَوْلَهُمْ، وَ مَلَائِكَةُ اللَّهِ عَزَّ وَ جَلَّ يَأْتُونَهُمْ مِنْ عِنْدِ رَبِّهِمْ- بِالْحَبَائِبِ وَ الْكَرَامَاتِ وَ عَجَائِبِ النَّحْفِ- وَ الْهَدَايَا وَ الْمَبْرَاتِ يَقُولُونَ [لَهُمْ]: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

And from them (Momineen) is one who would in it (Paradise) and in lofty towers or in its carpets and strolling in its orchards, and its parks, and the maiden Houries, and the servants, and the sons, and the maids, and the young boys standing in their service, and they would be circling with the service around them, and the Angels of Allah^{azwj} Mighty and Majestic would be coming to them from the Presence of their Lord^{azwj} with the gifts and the prestige, and wonderful presents and the gifts, and the favours, saying to them, '**Greetings be upon you due to your patience, for excellent is the consequential abode [13:24].**

فَيَقُولُ هَؤُلَاءِ الْمُؤْمِنُونَ- الْمُسْرِفُونَ عَلَى هَؤُلَاءِ الْكَافِرِينَ الْمُنَافِقِينَ: يَا فُلَانُ! وَ يَا فُلَانُ! وَ يَا فُلَانُ!- حَتَّى يُنَادُونَهُمْ بِأَسْمَائِهِمْ- مَا بَالَكُمْ فِي مَوَاقِفِ خِزْيِكُمْ مَا كُنْتُمْ هَلُمُّوا إِلَيْنَا نَفْتَحْ لَكُمْ أَبْوَابَ الْجَنَانِ لِتَخْلَصُوا مِنْ عَذَابِكُمْ، وَ تَلْحَقُوا بِنَا فِي نَعِيمِهَا.

So they would be saying to these *Momineen* - the ones ennobled upon, to those *Kafirs* and the *Munafiqs*, 'O so and so!' And, 'O so and so!' And, 'O so and so!' – until they call out with their names – 'What is the matter with you immersed remaining in your disgrace? Come to us. We will open the doors of the Gardens for you in order to finish you off from your Punishments, and you can join up with us in our Bounties!'

فَيَقُولُونَ: يَا وَيْلَنَا أَلَيْ لَنَا هَذَا [ف] يَقُولُ الْمُؤْمِنُونَ: انظُرُوا إِلَى هَذِهِ الْأَبْوَابِ. فَيَنْظُرُونَ إِلَى أَبْوَابٍ مِنَ الْجَنَانِ مُفْتَحَةً. يُخِيلُ إِلَيْهِمْ أَنَّهُا إِلَى جَهَنَّمَ الَّتِي فِيهَا يُعَذَّبُونَ، وَ يَقْدِرُونَ أَنَّهُمْ يَتَمَكَّنُونَ أَنْ يَتَخَلَّصُوا إِلَيْهَا، فَيَأْخُذُونَ بِالسَّبَاحَةِ فِي بَحَارِ حَمِيمِهَا، وَ عَدُوا بَيْنَ أَيْدِي زَبَانِيَّتِهَا وَ هُمْ يَلْحَقُونَهُمْ. وَ يَضْرِبُونَهُمْ بِأَعْمَدَتِهِمْ وَ مِرْرَبَاتِهِمْ وَ سِيَاطِهِمْ،

So they would be saying, 'O woe is for us! If only this was for us'. So the *Momineen* would be saying, 'Look at these doors'. So they would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. So they would take to the swimming in the ocean of its pus, and end up in the hands of its Zabanyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.

فَلَا يَزَالُونَ هَكَذَا يَسْبِرُونَ هُنَاكَ- وَ هَذِهِ الْأَصْنَافُ مِنَ الْعَذَابِ تَمَسُّهُمْ، حَتَّى إِذَا قَدَرُوا أَنْ قَدْ بَلَغُوا تِلْكَ الْأَبْوَابَ وَجَدُوهَا مَرْدُومَةً عَنْهُمْ- وَ تَدْهِمُهُمُ الزَّبَانِيَةُ بِأَعْمَدَتِهَا- فَتَنْكَسُهُمْ إِلَى سَوَاءِ الْحَجِيمِ وَ يَسْتَلْقِي أَوْلِيكَ الْمُؤْمِنُونَ عَلَى فُرْشِهِمْ- فِي مَجَالِسِهِمْ يَضْحَكُونَ مِنْهُمْ مُسْتَهْزِئِينَ بِهِمْ

So they would not cease to be like this moving to and fro over there. And these are the types of the Punishments touching them, until when they are able to reach the doors, they would find these to be closed, and the Zabaniyya would be repelling them with their rods. Thus, they would be pushing them to the Blazing Fire, and those *Momineen* would be lying down upon their carpets, in their gatherings, laughing at them, mocking with them.

فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى اللَّهُ يَسْتَهْزِئُ بِهِمْ، وَ قَوْلُهُ عَزَّ وَ جَلَّ: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ- عَلَى الْأَرَائِكِ يَنْظُرُونَ.

So these are the Words of Allah^{azwj} the Exalted: **Allah will be Mocking with them [2:15]**. And the Words of the Mighty and Majestic: **So today those who believe shall laugh at the Kafirs [83:34] On thrones, they would be looking [83:35]**.

قوله عز و جل أولئك الذين اشتروا الضلالة بالهدى فما ربحت تجارتهم وما كانوا مهتدين

The Words of the Mighty and Majestic: **They are those who are trading the Guidance with the error, so their trade will not profit them nor would they be Guided [2:16]**

64 [قَالَ الْإِمَامُ] ع: قَالَ الْإِمَامُ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع أَوْلِيكَ الَّذِينَ اشْتَرَوْا الضَّلَالََةَ بِالْهُدَى بَاعُوا دِينَ اللَّهِ وَ اعْتَابُوا مِنْهُ الْكُفْرَ بِاللَّهِ فَمَا رَبِحَتْ تِجَارَتُهُمْ أَيَّ مَا رَبِحُوا فِي تِجَارَتِهِمْ فِي الْآخِرَةِ، لِأَنَّهُمْ اشْتَرَوْا النَّارَ وَ اصْنَفَتْ عَذَابِهَا بِالْجَنَّةِ الَّتِي كَانَتْ مَعْدَةً لَهُمْ لَوْ آمَنُوا وَ مَا كَانُوا مُهْتَدِينَ إِلَى الْحَقِّ وَ الصَّوَابِ.

S 64 - The Imam (Hassan Al-Askari^{asws}) said that the Imam^{asws} of the world Musa^{asws} Bin Ja'far^{asws} said: **They are those who are trading the Guidance with the error [2:16]**. They are selling the Religion of Allah^{azwj} and substituting from it the disbelief in Allah^{azwj} in exchange for the Religion of Allah^{azwj} they decided to have disbelief in Allah^{azwj}, **so their trade will not profit them** – i.e. they will not be profiting in their

trade in the Hereafter because they bought the Fire and the types of its Punishment with (in exchange) the Paradise which was Prepared for them if they had believed **nor would they be Guided** – towards the Truth and correctness’.

فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ حَضَرَ رَسُولَ اللَّهِ ص قَوْمٌ، فَقَالُوا: يَا رَسُولَ اللَّهِ سُبْحَانَ الرَّازِقِ، أَلَمْ تَرَ فَلَانًا كَانَ يَسِيرَ الْبِضَاعَةَ، خَفِيفَ ذَاتِ الْيَدِ، حَرَجَ مَعَ قَوْمٍ يَخْدُمُهُمْ فِي الْبَحْرِ - فَرَعَوْا لَهُ حَقَّ خِدْمَتِهِ، وَحَمَلُوهُ مَعَهُمْ إِلَى الصَّيْنِ وَ عَيْنُوا لَهُ يَسِيرًا مِنْ مَالِهِمْ، قَسَطُوهُ عَلَى أَنْفُسِهِمْ لَهُ، وَ جَمَعُوهُ فَاسْتَرَوْا لَهُ [بِهِ] بِضَاعَةً مِنْ هُنَاكَ فَسَلِمَتْ فَرِيحَ الْوَاحِدِ عَشْرَةَ. فَهُوَ الْيَوْمَ مِنْ مَيَاسِيرِ أَهْلِ الْمَدِينَةِ

So, when Allah^{azwj} Mighty and Majestic Revealed this Verse, a group came to Rasool-Allah^{saww} and they said, ‘O Rasool-Allah^{saww}! Glorious is the Provider of the Sustenance! Did you^{saww} not see so and so who used to be with little belongings, light with the hand (poor). He went out with a group serving them, in the sea, and they agreed to him the right of his service, and they transported him with them to China and appointed for him easily from their own wealth, (payable in) instalments to them, and they gathered it. So they purchased some goods with it for him from over there and he was safe and profited by ten with one. Thus he is today from the most affluent ones of the people of Al-Medina.

وَ قَالَ قَوْمٌ آخَرُونَ بِحَضْرَةِ رَسُولِ اللَّهِ ص: يَا رَسُولَ اللَّهِ أَلَمْ تَرَ فَلَانًا كَانَتْ حَسَنَةً حَالُهُ، كَثِيرَةً أَمْوَالُهُ جَمِيلَةً أَسْبَابُهُ، وَافِرَةً خَيْرَاتُهُ وَ شَمْلُهُ مُجْتَمِعٌ، أَبِي إِلَّا طَلَبَ الْأَمْوَالَ الْجَمَّةَ، فَحَمَلَهُ الْحَرَصُ عَلَى أَنْ تَهْوَرَ، فَرَكِبَ الْبَحْرَ فِي وَقْتِ هَيْجَانِهِ، وَ السَّيْفِيَّةُ غَيْرُ وَثِيقَةٍ، وَ الْمَلَاخُونَ غَيْرُ فَارِهِينَ إِلَى أَنْ تَوَسَّطَ الْبَحْرَ - حَتَّى لَعِبَتْ بِسَفِينَتِهِ رِيحٌ [عَاصِفٌ] فَأَزَعَتْهَا إِلَى السَّاطِي، وَ فَتَقَتْهَا فِي لَيْلٍ مُظْلِمٍ وَ دَهَبَتْ أَمْوَالُهُ، وَ سَلِمَ بِحُشَاشَةٍ نَفْسِهِ فَقِيرًا وَ قِيرًا يَنْظُرُ إِلَى الدُّنْيَا حَسْرَةً.

And others in the presence of Rasool-Allah^{saww} said: ‘O Rasool-Allah^{saww}! Did you^{saww} not see so and so what was of a good state, a lot of wealth, beautiful means (of earnings), and ample charities, and prestige in the community. He refused except to seek the abundant wealth. So his greed carried him upon recklessness. So he sailed the sea during a time of its raging (stormy), and his ship was without strength, and the navigator was without experience to navigate the seas – to the extent that a stormy wind played with his ship and wrecked it to the beach, and he lost it in the middle of the dark night and his wealth is (now) gone, and he sits idle (and) heart-broken, poor, humiliated, looking at the world with regret’.

فَقَالَ رَسُولُ اللَّهِ ص: أَلَا أُخْبِرُكُمْ بِأَحْسَنَ مِنَ الْأَوَّلِ حَالًا، وَ بِأَسْوَأَ مِنَ الثَّانِي حَالًا قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ص: أَمَّا أَحْسَنُ مِنَ الْأَوَّلِ حَالًا - فَرَجُلٌ اعْتَقَدَ صِدْقًا بِمُحَمَّدٍ [رَسُولِ اللَّهِ]، وَ صِدْقًا فِي إِعْظَامِ عَلِيِّ أَخِي رَسُولِ اللَّهِ وَ وَلِيِّهِ، وَ ثَمَرَةَ قَلْبِهِ وَ مَحْضَ طَاعَتِهِ، فَشَكَرَ لَهُ رَبَّهُ وَ نَبِيَّهُ وَ وَصِيَّ نَبِيِّهِ

So Rasool-Allah^{saww} said: ‘Shall I^{saww} inform you all with the one better than the first state but in a more of evil (state) than the second state?’ They said, ‘Yes, O Rasool-Allah^{saww}!’ Rasool-Allah^{saww} said: ‘As for the one of better than the first state – so he is a man who believes in the truthfulness of Muhammad^{saww} as being Rasool^{saww} of Allah^{saww}, and ratifies in the greatness of Ali^{asws}, brother of Rasool-Allah^{saww} as being His^{azwj} Guardian^{asws} and the fruit of his^{saww} heart, and is sincere in his^{asws} obedience. So he thanks his Lord^{azwj}, and His^{azwj} Prophet^{saww}, and the successor^{asws} of His^{azwj} Prophet^{saww}.

فَجَمَعَ اللَّهُ تَعَالَى لَهُ بِذَلِكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ، وَ رَزَقَهُ لِسَانًا لِإِلَاءِ اللَّهِ تَعَالَى ذَاكِرًا، وَ قَلْبًا لِنِعْمَائِهِ شَاكِرًا وَ بِأَحْكَامِهِ رَاضِيًا، وَ عَلَى احْتِمَالِ مَكَارِهِ أَعْدَاءِ مُحَمَّدٍ وَ إِلَيْهِ نَفْسُهُ مُوْطِنًا. لَا جَرَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ سَمَّاهُ عَظِيمًا - فِي مَلَكُوتِ أَرْضِهِ وَ سَمَاوَاتِهِ، وَ حَبَاهُ بِرِضْوَانِهِ وَ كَرَامَاتِهِ، فَكَانَتْ تِجَارَةُ هَذَا أَرْبِحَ، وَ غَنِيمَتُهُ أَكْثَرَ وَ أَعْظَمَ.

So Allah^{azwj} the Exalted Gathers for him, due to that, the good of the world and the Hereafter, and Graces him a tongue as a tool of mentioning Allah^{azwj} the Exalted, and a heart thankful for His^{azwj} Bounties, and agreeability with His^{azwj} Decisions, and upon tolerating the abhorrence of the enemies of Muhammad^{saww} and his^{saww} Progeny^{asws}, consoling himself. There is no doubt that Allah^{azwj} Mighty and Majestic would Name him as great in the kingdoms of His^{azwj} earth and His^{azwj} skies, and Endow him with His^{azwj} Pleasure and His^{azwj} Pleasure. Thus, this trade of his would be more profitable, and his booty would be more and greater.

وَأَمَّا أَسْوَأُ مِنَ الثَّانِي حَالًا- فَرَجُلٌ أُعْطِيَ أَخَا مُحَمَّدٍ رَسُولَ اللَّهِ بَيْعَتَهُ، وَ أَظْهَرَ لَهُ مُوَافَقَتَهُ وَ مَوَالَاةَ أَوْلِيَائِهِ، وَ مُعَادَاةَ أَعْدَائِهِ، ثُمَّ نَكَثَ بَعْدَ ذَلِكَ وَ خَالَفَ وَ وَالَى عَلَيْهِ أَعْدَاءَهُ، فَخَتِمَ لَهُ بِسَوْءِ أَعْمَالِهِ- فَصَارَ إِلَى عَذَابٍ لَا يَبِيدُ وَ لَا يَنْقُذُ- قَدْ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ.

And as for the one of a more evil state than the second one – so it is a man who gives allegiance to the brother^{asws} of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and displays to him^{asws} his agreement, and the friendship of his^{asws} friends, and enmity to his^{asws} enemies, then he breaks it after that and opposes, and befriends his^{asws} enemies against him^{asws}. So Allah^{azwj} Ends (his life) for him with his evil deeds and he comes to the Punishment neither having a termination nor a depletion. He (as in the Verse): **loses this world as well as the Hereafter; that is the manifest loss [22:11].**

[محبة على ع و آله]

(Having) the love of Ali^{asws}

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَعَايِرَ عِبَادِ اللَّهِ- عَلَيْكُمْ بِخِدْمَةِ مَنْ أَكْرَمَهُ اللَّهُ بِالْإِرْتِضَاءِ، وَ اجْتِنَابَهُ بِالْإِصْطِفَاءِ، وَ جَعَلَهُ أَفْضَلَ أَهْلِ الْأَرْضِ وَ السَّمَاءِ- بَعْدَ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ بِمَوَالَاةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ- وَ قَضَاءِ حُقُوقِ إِخْوَانِكُمُ الَّذِينَ هُمْ فِي مَوَالَاتِهِ- وَ مُعَادَاةِ أَعْدَائِهِ شُرَكَائِكُمْ.

Then Rasool-Allah^{saww} said: ‘Group of servants of Allah^{azwj}! Upon you is to be with the service of the one whom Allah^{azwj} Honoured with the Pleasure (الإرتضاء), and Chose him^{asws} with the Choosing (الإصطفاء), and Made him^{asws} as the most superior of the inhabitants of the earth and the sky – after Muhammad^{saww}, Chief of the Prophets^{as}, Ali^{asws} Bin Abu Talib^{asws}, and to be with the friendship of his^{asws} friends and enmity of his^{asws} enemies – and fulfilment of the rights of your brethren, those who are in his^{asws} Wilayah and having enmity of his^{asws} enemies, (taking them) as your associates.

فَإِنَّ رِعَايَةَ عَلِيٍّ أَحْسَنُ مِنْ رِعَايَةِ هَؤُلَاءِ التُّجَّارِ- الْخَارِجِينَ بِصَاحِبِكُمْ- الَّذِي ذَكَرْتُمُوهُ إِلَى الصِّينِ الَّذِي عَرَضُوهُ لِلْغَنَاءِ وَ أَعْلَنُوهُ بِالنِّزَاءِ

The patronage of Ali^{asws} is better than the patronage of these businessmen – the ones who went out with your companion – whom you mentioned – to China, who were exposed to the riches and assisted him with the purchasing.

أَمَّا إِنَّ مِنْ شِبَعَةٍ عَلِيٍّ لَمَنْ يَأْتِي يَوْمَ الْقِيَامَةِ وَ قَدْ وُضِعَ لَهُ فِي كِفَّةِ سَيِّئَاتِهِ مِنَ الْإِتَامِ مَا هُوَ أَعْظَمُ مِنَ الْجِبَالِ الرَّوَاسِي وَ الْجِبَارِ النَّيَّازَةِ تَقُولُ الْخَلَائِقُ: هَلْكَ هَذَا الْعَبْدُ، فَلَا يَشْكُونَ أَنَّهُ مِنَ الْهَالِكِينَ، وَ فِي عَذَابِ اللَّهِ مِنَ الْخَالِدِينَ.

But, from the Shias of Ali^{asws} would be the one who would come on the Day of Judgment, and there would be placed for him in the scale of his evil deeds from the sins what is greater than the mountain peaks and the waves of the ocean. The creatures would be saying, 'This servant is destroyed. There is no doubt he is from the destroyed ones, and would be from the eternal ones in the Punishment of Allah^{azwj}

فَيَأْتِيهِ النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ: يَا أَيُّهَا الْعَبْدُ الْخَاطِئُ [الْجَانِي] هَذِهِ الذُّنُوبُ الْمُوبِقَاتُ، فَهَلْ بَارَأْتَهَا حَسَنَاتٌ تُكَافِئُهَا، فَتَدْخُلُ جَنَّةَ اللَّهِ بِرَحْمَةِ اللَّهِ أَوْ تَزِيدُ عَلَيْهَا فَتَدْخُلُهَا بِوَعْدِ اللَّهِ يَقُولُ الْعَبْدُ: لَا أَدْرِي.

So there would come a call from Allah^{azwj} Mighty and Majestic: "O you servant, the wrong-doer, the offender! These are major sins (upon you). So are there, in their stead, any good deeds to suffice these, so you can enter the Paradise of Allah^{azwj} by the Mercy of Allah^{azwj}, or an increase upon these (good deeds), so you can enter it?" The servant would be saying, 'I don't know'.

فَيَقُولُ مُنَادِي رَبَّنَا عَزَّ وَجَلَّ: فَإِنَّ رَبِّي يَقُولُ: نَادِ فِي عَرَصَاتِ الْقِيَامَةِ: أَلَا إِنِّي فُلَانُ بْنُ فُلَانٍ مِنْ أَهْلِ بَلَدٍ كَذَا [وَ كَذَا]، قَدْ رَهَنْتُ بِسَيِّئَاتٍ كَأَمْثَالِ الْجِبَالِ وَالْبِحَارِ - وَ لَا حَسَنَاتٍ لِي بِإِرَائِهَا، فَأَيُّ أَهْلِ هَذَا الْمُحْشَرِ كَانَ لِي عِنْدَهُ يَدٌ أَوْ عَارِفَةٌ فَلْيُعْثِي بِمُجَارَاتِي عَنْهَا، فَهَذَا أَوْ أَنْ شِدَّةَ حَاجَتِي إِلَيْهَا.

So, the caller of our Lord^{azwj} Mighty and Majestic would call out: 'My Lord^{azwj} is saying: "Call out in the plains of the Day of Judgment, 'I am so and so from the people of such and such city. I have been mortgaged by evils deeds which are like the mountain and the sea and there are no good deeds for me in my account. So which one the people of this plain who has a hand (of favour) for me, or knows me, so let him help me with my being rescued from it, for this is the time of my most intense need to it'.

فَيَنَادِي الرَّجُلُ بِذَلِكَ، فَأُولُو مَنْ يُجِيبُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَيِّنِكَ لَيِّنِكَ [لَيِّنِكَ] أَيُّهَا الْمُؤْتَمَحُّنُ فِي مَحَبَّتِي، الْمَظْلُومُ بِعَدَاوَتِي.

So the man would call out with that, and the first one who answer him would be Ali^{asws} Bin Abu Talib^{asws}: 'Here I^{asws} am! Here I^{asws} am, O you, the one being tried regarding my^{asws} love, the one oppressed by my^{asws} enemies'.

ثُمَّ يَأْتِي هُوَ وَمَعَهُ عَدَدٌ كَثِيرٌ وَ جَمٌّ غَفِيرٌ، وَ إِنْ كَانُوا أَقَلَّ عَدَدًا مِنْ خُصَمَائِهِ- الَّذِينَ لَهُمْ قَبْلَهُ الظَّلَامَاتُ.

Then he^{asws} would come, and with him^{asws} would be a large number and a myriad (of people), and even though they would be fewer in number than his^{asws} disputants – those who had grievances before him^{asws}.

فَيَقُولُ ذَلِكَ الْعَدَدُ: يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ إِخْوَانُهُ الْمُؤْمِنُونَ، كَانَ بِنَا بَارًا، وَ لَنَا مُكْرَمًا وَ فِي مُعَاشَرَتِهِ إِيَّانَا مَعَ كَثْرَةِ إِحْسَانِهِ إِلَيْنَا مُنَوَاصِعًا، وَ قَدْ نَزَلْنَا لَهُ عَنْ جَمِيعِ طَاعَاتِنَا وَ بَدَلْنَاهَا لَهُ.

So that number would be saying, 'O Amir Al-Momineen^{asws}! We are his brothers, the Momineen. He was righteous with us, and he was honourable to us, and in his community he was assisting us along with a lot of his favours to us, he was modest, and we have brought down for him the entirety of our acts of obedience and make it to be for him'.

فَيَقُولُ عَلِيٌّ ع: فِيمَاذَا تَدْخُلُونَ جَنَّةَ رَبِّكُمْ فَيَقُولُونَ: بِرَحْمَتِهِ الْوَاسِعَةِ الَّتِي لَا يَعْدُمُهَا مَنْ وَالَاكَ، وَوَالَى الْآلِكَ، يَا أَخَا رَسُولِ اللَّهِ ص.

So Ali^{asws} would be saying: 'Then by what would you be entering the Paradise of your Lord^{azwj}?' They would be saying, 'By His^{azwj} Mercy, the Capacious, which there is no remoteness from the one who loves you^{asws} and befriends your^{asws} friends, O brother^{asws} of Rasool-Allah^{saww}!'

فَيَأْتِي النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ: يَا أَخَا رَسُولِ اللَّهِ هُوَ لَاءِ إِخْوَانُهُ الْمُؤْمِنُونَ قَدْ بَدَلُوا لَهُ، فَأَنْتَ مَاذَا تَبْدُلُ لَهُ فَإِنِّي أَنَا الْحَاكِمُ، مَا بَيْنِي وَبَيْنَهُ- مِنَ الذُّنُوبِ قَدْ غَفَرْتُمَا لَهُ بِمَوْلَاتِهِ إِلَيْكَ، وَمَا بَيْنَهُ وَبَيْنَ عِبَادِي مِنَ الظَّلَامَاتِ، فَلَا بُدَّ مِنْ فَضْلِ الْحُكْمِ بَيْنَهُ وَبَيْنَهُمْ.

So a call would come from Allah^{azwj} Mighty and Majestic: "O brother^{asws} of Rasool-Allah^{saww}! These are your^{asws} brothers, the Momineen. They have made it to be for him (what could rescue him), so what is that which you^{asws} are making it to be for him, for I^{azwj} am the Judge of what is between Me^{azwj} and him, from the sins which I^{azwj} have forgiven for him due to his being in your^{asws} Wilayah, and whatever is between him and My^{azwj} servants from the wrongs, so it is inevitable from the Judgmental decision between him and them".

فَيَقُولُ عَلِيٌّ ع: يَا رَبِّ أَفَعَلُ مَا تَأْمُرُنِي.

So Ali^{asws} would be saying: 'O Lord^{azwj}! I^{asws} will do whatever You^{azwj} Command me^{asws} to'.

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: [يَا عَلِيُّ] أَضْمَنْ لِحُصَمَائِهِ تَعْوِضَهُمْ عَنْ ظُلَامَاتِهِمْ قَبْلَهُ.

So Allah^{azwj} Mighty and Majestic would be Saying: "O Ali^{asws}! Guarantee to his disputants that you^{asws} would be compensating them for his wrongdoings upon them".

فَيَضْمَنْ لَهُمْ عَلِيٌّ ع ذَلِكَ، وَ يَقُولُ لَهُمْ: اقْتَرِحُوا عَلَيَّ مَا شِئْتُمْ- أُعْطِكُمُوهُ عَوْضًا عَنْ ظُلَامَاتِكُمْ قَبْلَهُ.

So Ali^{asws} would be guaranteeing that to them and he^{asws} would be saying to them: 'Suggest to me^{asws} whatever you so desire to, I^{asws} shall give it to you instead for the wrongdoings from him'.

فَيَقُولُونَ: يَا أَخَا رَسُولِ اللَّهِ تَجْعَلُ لَنَا بِإِزَاءِ ظُلَامَاتِنَا قَبْلَهُ ثَوَابَ نَفْسٍ مِنْ أَنْفَاسِكَ لَيْلَةَ بَيْنَتَيْنِكَ عَلَى فِرَاشِ مُحَمَّدٍ رَسُولِ اللَّهِ ص.

They would be saying, 'O brother^{asws} of Rasool-Allah^{saww}! (We want) you^{asws} to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your^{asws} breathing on the night you^{asws} spent upon the bed of Muhammad^{saww}, Rasool-Allah^{saww} (the night of Hijra)'.

فَيَقُولُ عَلِيٌّ ع: قَدْ وَهَبْتُ ذَلِكَ لَكُمْ.

So Ali^{asws} would be saying: 'I^{asws} have gifted that to you all'.

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: فَانظُرُوا يَا عِبَادِي الْآنَ إِلَى مَا نَلُمُوهُ- مِنْ عَلِيِّ [بْنِ أَبِي طَالِبٍ ع] فِدَاءً لِمَصَاحِبِهِ مِنْ ظَلَمَاتِكُمْ. وَ يَظْهَرُ لَهُمْ ثَوَابُ نَفْسٍ وَاحِدَةٍ فِي الْجَنَّةِ مِنْ عَجَائِبِ قُصُورِهَا وَ خَيْرَاتِهَا، فَيَكُونُ مِنْ ذَلِكَ مَا يُرْضَى اللَّهُ عَزَّ وَجَلَّ بِهِ- خُصْمَاءَ أَوْلِيَاكُمُ الْمُؤْمِنِينَ.

So Allah^{azwj} Mighty and Majestic would be Saying: “Look now, O My^{azwj} servants, at what you have attained from Ali^{asws} Bin Abu Talib^{asws}, as expiation for the wrongdoings of your companion on you!”. And there would be displayed for them, the Rewards of one breath (of Ali^{asws}), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah^{azwj} would Please them with – the disputants to those *Momineen*.

ثُمَّ يُرِيهِمْ بَعْدَ ذَلِكَ مِنَ الدَّرَجَاتِ وَ الْمَنَازِلِ- مَا لَا عَيْنٌ رَأَتْ، وَ لَا أذنٌ سَمِعَتْ، وَ لَا خَطَرَ عَلَى بَالٍ بَشَرٍ.

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

فَيَقُولُونَ: يَا رَبَّنَا هَلْ بَقِيَ مِنْ جَنَاتِكَ شَيْءٌ إِذَا كَانَ هَذَا كُلُّهُ لَنَا، فَأَيُّنَ بَحُلُّ سَائِرِ عِبَادِكَ الْمُؤْمِنِينَ- وَ الْأَنْبِيَاءِ وَ الصِّدِّيقِينَ [الصِّدِّيقُونَ] وَ الشُّهَدَاءِ وَ الصَّالِحِينَ [الصَّالِحُونَ] وَ يُخَيَّلُ إِلَيْهِمْ عِنْدَ ذَلِكَ أَنَّ الْجَنَّةَ بِأَسْرَهَا قَدْ جُعِلَتْ لَهُمْ.

So they would be saying, ‘O our Lord^{azwj}! Does there remain anything from Your^{azwj} paradise (for anybody else), when it was so that all of this is for us? So whereabouts would Your^{azwj} servants, the Momineen, and the Prophets^{as}, and the truthful, and the martyrs, and the righteous would be?’ And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فَيَأْتِي النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ: يَا عِبَادِي- هَذَا ثَوَابُ نَفْسٍ مِنْ أَنْفَاسِ عَلِيِّ [بْنِ أَبِي طَالِبٍ] الَّذِي قَدْ أَقْتَرَحْتُمُوهُ عَلَيْهِ، قَدْ جَعَلَهُ لَكُمْ، فَخُذُوهُ وَ انظُرُوا،

So a call would come from Allah^{azwj} Mighty and Majestic: “O My^{saww} servants! This is the Reward of one breath from the breathing of Ali^{asws} Bin Abu Talib^{asws} which you had suggested to him^{asws}. He^{asws} has made it to be for you all. Therefore, take it and look around!”

فَيَصِيرُونَ هُمْ وَ هَذَا الْمُؤْمِنُ- الَّذِي عَوَّضَهُمْ عَلِيُّ ع عَنْهُ إِلَى تِلْكَ الْجَنَّةِ، ثُمَّ يَرَوْنَ مَا يُضِيفُهُ اللَّهُ عَزَّ وَجَلَّ إِلَى مَمَالِكِ عَلِيِّ ع فِي الْجَنَّةِ مَا هُوَ أَضْعَافُ مَا بَدَّلَهُ عَنْ وَلِيِّهِ الْمُوَالِي لَهُ، مِمَّا شَاءَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْأَضْعَافِ الَّتِي لَا يَعْرِفُهَا غَيْرُهُ.

So they would be coming - them and this *Momin* whom Ali^{asws} compensated on his behalf, to those Gardens. Then they would be seeing what Allah^{azwj} Mighty and Majestic has Added to the kingdoms of Ali^{asws} in the Garden, what would be a multiple of what he^{asws} made to be on behalf of his^{asws} friend, to the friends of his^{asws}, from whatever Allah^{azwj} Mighty and Majestic so Desires, from the additions which none knows apart from Him^{azwj}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: «أَنَّ ذَلِكَ خَيْرٌ نَزُلًا أَمْ شَجَرَةُ الزَّقُّومِ» الْمُعَدَّةُ لِمُخَالِفِي أَخِي وَ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Then Rasool-Allah^{saww} said: ‘**Is that a better lodgement or the tree of Zaqqum?** [37:62] – The (lodgement) prepared for the adversaries of my^{saww} brother^{asws}, and my^{saww} successor Ali^{asws} Bin Abu Talib^{asws}’.

قوله عز و جل مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ صُمْ بُكُمْ عُمِي فَهُمْ لَا يَرْجِعُونَ

Their example is like the example of those who kindled a fire, but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing [2:17]

65 قَالَ الْإِمَامُ [ع: قَالَ] مُوسَى بْنُ جَعْفَرٍ ع مَثَلُ هَؤُلَاءِ الْمُنَافِقِينَ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً أَبْصَرَ بِهَا مَا حَوْلَهُ، فَلَمَّا أَبْصَرَ ذَهَبَ اللَّهُ بِنُورِهَا- بِرِيحٍ أُرْسَلَهَا عَلَيْهَا فَاطْفَأَهَا، أَوْ بِمَطَرٍ.

S 65 - The Imam^{asws} (Hassan Al-Askari^{asws}) said that the Musa^{asws} Bin Ja'far^{asws} said: 'The example of these hypocrites - ***is like the example of those who kindled a fire [2:17]*** in order to see with it what is around it. So when they saw, Allah^{azwj} Took away its light by a gust of wind He^{azwj} Sent upon it, and it extinguished it, or by rain.

كَذَلِكَ مَثَلُ هَؤُلَاءِ الْمُنَافِقِينَ- النَّكَائِبِينَ لَمَّا أَخَذَ اللَّهُ تَعَالَى عَلَيْهِمْ- مِنَ الْبَيْعَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أُعْطُوا ظَاهِراً بِشَهَادَةِ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ- وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عَلِيًّا وَلِيُّهُ وَوَصِيُّهُ وَوَارِثُهُ وَخَلِيفَتُهُ فِي أُمَّتِهِ، وَ قَاضِي دُيُونِهِ، وَ مُنْجِزُ عِدَائِهِ، وَ الْفَائِزُ بِسِيَاسَةِ عِبَادِ اللَّهِ مَقَامَهُ،

Like that is the example of these hypocrites, the breakers of the allegiance to what Allah^{azwj} Took upon them from the allegiance to Ali^{asws} Bin Abu Talib^{asws}. They obeyed apparently with the testimony that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that Ali^{asws} is His^{azwj} guardians and his^{saww} successor, and his^{saww} inheritor, and his^{saww} Caliph in his^{saww} community, and the payer of his^{saww} debts, and fulfiller of his^{saww} promises made, and the one standing with the politics of the servants of Allah^{azwj} in his^{saww} place.

فَوَرثَ مَوَارِيثَ الْمُسْلِمِينَ بِهَا [وَوَرثَ فِي الْمُسْلِمِينَ بِهَا] وَ وَالْوَهْ مِنْ أَجْلِهَا، وَ أَحْسَنُوا عَنْهُ الدَّفَاعَ بِسَبَبِهَا، وَ اتَّخَذُوهُ أَخاً يَصُونُونَهُ- مِمَّا يَصُونُونَ عَنْهُ أَنْفُسَهُمْ بِسِمَاعِهِمْ مِنْهُ لَهَا.

He (the hypocrite) was thus able to inherit Muslim's properties because of this testimony, and got married among the Muslims due to it, and was offered friendship because of it, and had a good defence because of it, and was taken as a brother, dealing with him from what they were dealing from him themselves, by their hearing from him (his testimony) for it.

فَلَمَّا جَاءَهُ الْمَوْتُ وَقَعَ فِي حُكْمِ رَبِّ الْعَالَمِينَ، الْعَالِمِ بِالْأَسْرَارِ، الَّذِي لَا يَخْفَى عَلَيْهِ خَافِيَةٌ- فَأَخَذَهُمُ الْعَذَابُ بِبَاطِنِ كُفْرِهِمْ، فَذَلِكَ حِينَ ذَهَبَ نُورُهُمْ، وَ صَارُوا فِي ظُلُمَاتٍ [عَذَابِ اللَّهِ، ظُلُمَاتٍ] أَحْكَامِ الْآخِرَةِ، لَا يَرَوْنَ مِنْهَا خُرُوجاً، وَ لَا يَجِدُونَ عَنْهَا مَخِيصاً

So when the death comes they fall in the Judgment of the Lord^{azwj} of the worlds, the Knower of the secrets, the One^{azwj} Whom nothing in concealment is hidden from. Thus the Punishment seizes them being in the middle of their disbelief, and that is where their light goes away and they come to be in the darkness – Punishment of Allah^{azwj} is darkness – as a provision of the Hereafter. They would neither be seeing an exit from it nor would they be finding a refuge from it.

نَمْ قَالَ: «صُمْ» يَعْنِي يَصُومُونَ فِي الْآخِرَةِ فِي عَذَابِهَا. «بُكُمْ» يَبْكُمُونَ هُنَاكَ بَيْنَ أَطْبَاقِ نِيرَانِهَا «عُمِي» يَعْمُونَ هُنَاكَ.

Then (Allah^{azwj}) Said: **Deaf [2:18]** - Meaning they will be deaf in the Hereafter in their Punishment. **Dumb** - They will become speechless over there in between the layers of its Fires. **Blind** – They will be blinded over there.

وَذَلِكَ نَظِيرُ قَوْلِهِ عَزَّ وَجَلَّ «وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيًَّا وَبُكْمًا وَصُمًّا- مَاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا».

That is the warning in the Words of the Mighty and Majestic: **And We will Gather them together on the Day of Judgement upon their faces, blind, dumb, deaf; their abode is Hell; whenever it abates We will Increase the blaze upon them [17:97]**.

[ما يتمثل للمنافقين عند حضور ملك الموت:]

What is resembled for the hypocrites during the presence of the Angel of death

66 قَالَ الْإِمَامُ ع: عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رَسُولِ اللَّهِ ص، قَالَ: مَا مِنْ عَبْدٍ وَلَا أَمَةٍ- أَعْطِيَ بِنِعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فِي الظَّاهِرِ، وَنَكْتَهَا فِي الْبَاطِنِ وَأَقَامَ عَلَىٰ نِفَاقِهِ- إِلَّا وَ إِذَا جَاءَهُ مَلَكُ الْمَوْتِ لِيَقْبِضَ رُوحَهُ- تَمَثَّلَ لَهُ إِبْلِيسُ وَ أَعْوَانُهُ.

S 66 – The Imam (Hassan Al-Askari^{asws}) said, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Rasool-Allah^{saww} having said: ‘There is none from a servant nor from a maid who gave allegiance to Amir-Al-Momineen^{asws} in the apparent, and broke it in the hidden, and stood upon being hypocritical to him^{asws} – except that when the Angel of death comes to capture his soul – Iblees^{la} and his^{la} assistants are resembled for him.

وَ تَمَثَّلَ النَّبِيرَانُ وَ أَصْنَافُ عَذَابِهَا لِعَيْنَيْهِ وَ قَلْبِهِ وَ مَقَاعِدِهِ مِنْ مَضَائِقِهَا. وَ تَمَثَّلَ لَهُ أَيْضاً الْجَنَّانُ وَ مَنَازِلُهُ فِيهَا- لَوْ كَانَ بَقِيَ عَلَىٰ إِيْمَانِهِ، وَ وَفَىٰ بِبَيْعَتِهِ

And the Fires and the types of its Punishments are resembles for his sight, and his heart, and his seat from its narrowness. And there are resembled for him as well, the Gardens and its houses therein – had he remained upon his *Eman* and been loyal with his allegiance.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: انْظُرْ فَتِلْكَ الْجَنَّانُ الَّتِي لَا يُقَدَّرُ قَدْرَ سَرَائِبِهَا وَ بَهْجَتِهَا وَ سُورُهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ- كَانَتْ مَعَدَّةً لَكَ، فَلَوْ كُنْتَ بَقَيْتَ عَلَىٰ وَ لَأَيْتِكَ لِأَخِي مُحَمَّدٍ رَسُولِ اللَّهِ ص كَانَ إِلَيْهَا مَصِيرُكَ يَوْمَ فَصَلِّ الْقَضَاءِ،

So the Angel of death is saying to him, ‘Look! Those are the Gardens which cannot be measured, the extent if its extensiveness, and its joys and its pleasures, except by Allah^{azwj}, Lord^{azwj} of the worlds. These had been prepared for you, if only you had remain upon your Wilayah of the brother^{asws} Muhammad^{saww}, Rasool^{saww} of Allah^{saww}, your destination would have been to it on the day of Decisive Judgment.

لَكَنَّكَ (نَكَنْتَ وَ خَالَفْتَ) فَتِلْكَ النَّبِيرَانُ وَ أَصْنَافُ عَذَابِهَا- وَ زَبَانِيَّتُهَا وَ مِرْزَبَاتُهَا وَ أَفَاعِيهَا الْفَاعِرَةُ أَفْوَاهُهَا، وَ عَقَارِبُهَا النَّصَابَةُ أَذْنَابُهَا، وَ سِبَاعُهَا الشَّائِلَةُ مَخَالِبُهَا، وَ سَائِرُ أَصْنَافِ عَذَابِهَا هُوَ لَكَ وَ إِلَيْهَا مَصِيرُكَ.

But you broke (the allegiance) and opposed, therefore those Fires and the verities of its Punishments, and the its Zabaniyya (Angels of Hell), and their hammers, and its open-mouthed serpents, and its scorpions with their pointed tails, and its predators their long tentacles, and the rest of the types of its Punishments, it for you and to it is your destination.

فَعِنْدَ ذَلِكَ يَقُولُ: «يَا لَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا» فَقَبِلْتُ مَا أَمَرَنِي- وَ التَّرَمْتُ مِنْ مَوْلَاةٍ عَلَيَّ عَ مَا أَلَزَمَنِي.

So during that he would be saying, **Alas! If only I had grabbed hold of the way along with (leading to) the Rasool [25:27]**, by accepting whatever he^{asws} had ordered me for and necessitated the friendship of Ali^{asws} what was necessitated upon me.

قوله عز وجل أو كصيب من السماء فيه ظلمات ورعد وبرق يجعلون أصابعهم في آذانهم من الصواعق حذر الموت والله محيط بالكافرين يكاد البرق يخطف أبصارهم كلما أضاء لهم مشوا فيه وإذا أظلم عليهم قاموا ولو شاء الله لذهب بسمعهم وأبصارهم إن الله على كل شيء قدير

The Words of the Mighty and Majestic: **Or like rainstorm from the sky wherein is darkness and thunder and lightning; they are putting their fingers into their ears because of the thunderbolt, being wary of the death, and Allah Encompasses the unbelievers [2:19] The lightning almost snatches their sight; every time it illuminates for them they walk during it, and when it darkens upon them they are pausing; and if Allah had so Desired, He would have Taken away their hearing and their sight; surely Allah is Able over everything [2:20].**

67 قَالَ الْإِمَامُ عَ تَمَّ ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ مَثَلًا آخَرَ لِلْمُنَافِقِينَ [فَقَالَ]: مَثَلُ مَا حُوِطُوا بِهِ مِنْ هَذَا الْقُرْآنِ الَّذِي أَنْزَلْنَا عَلَيْكَ يَا مُحَمَّدُ، مُشْتَمِلًا عَلَى بَيَانِ تَوْحِيدِي، وَ إِضْحَاحِ حُجَّةِ نُبُوَّتِكَ، وَ الدَّلِيلِ الْبَاهِرِ الْقَاهِرِ عَلَى اسْتِحْقَاقِ أَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ لِلْمَوْقِفِ الَّذِي وَقَفْتَهُ، وَ الْمَحَلِّ الَّذِي أَخْلَقْتَهُ، وَ الرُّتْبَةِ الَّتِي رَفَعْتَهُ إِلَيْهَا، وَ السِّيَاسَةِ الَّتِي قَلَّدْتَهُ إِيَّاهَا- فَهِيَ «كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَ رَعْدٌ وَ بَرَقٌ»

S 67 - The Imam (Hassan Al-Askari^{asws}) said: 'Then Allah^{azwj} Struck another example of the hypocrites, so He^{azwj} Said: "An example of what they are being Addressed with from this Quran which We^{azwj} Revealed unto you^{saww}, O Muhammad^{saww}, is all-inclusive upon the explanation of My^{azwj} Tawheed (Oneness), and the clarification of the proof of your^{saww} Prophet-hood, and the dazzling, compelling evidence upon the entitlement of your^{saww} brother Ali^{asws} Bin Abu Talib^{asws} of the place which has stood and the position which has been placed for him^{asws}, and the rage which he^{asws} has been raised against (kafirs), and the politics which he^{saww} collared him^{asws}, so it is: **Or like rainstorm from the sky wherein is darkness and thunder and lightning [2:19].**

قَالَ: يَا مُحَمَّدُ كَمَا أَنَّ فِي هَذَا الْمَطَرِ هَذِهِ الْأَشْيَاءَ، وَ مِنْ ابْتَلَى بِهِ خَافَ، فَكَذَلِكَ هُوَ لَاءِ فِي رَدِّهِمْ لِيُبْعَةِ عَلَيَّ عَ، وَ خَوْفِهِمْ أَنْ تَعْتَرَّ أَنْتَ يَا مُحَمَّدُ عَلَى نِفَاقِهِمْ- كَمَنْ هُوَ فِي مِثْلِ هَذَا الْمَطَرِ وَ الرَّعْدِ وَ الْبَرَقِ، يَخَافُ أَنْ يَخْلَعَ الرَّعْدُ فَوَادَهُ، أَوْ يَنْزِلَ الْبَرَقُ بِالصَّاعِقَةِ عَلَيْهِ، فَكَذَلِكَ هُوَ لَاءِ يَخَافُونَ أَنْ تَعْتَرَّ عَلَى كُفْرِهِمْ، فَتُوجِبَ قَتْلَهُمْ، وَ اسْتِيصَالَهُمْ «يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ».

He (Allah^{azwj}) Said: 'O Muhammad^{saww}! Just as there are these things in this rain, and the one who is afflicted with it, fears, so similar to that are these (hypocrites) in their rejection of the allegiance to Ali^{asws} and their fearing that you^{saww}, O Muhammad^{saww}, would find out of their hypocrisy, like the one who in in the like of this rain and the

thunder and the lightning, fearing that the thunder would rip off his heart, or the lightning would descend with the thunderbolt upon him. Similar to that, they are fearing that you^{saww} would find out of their disbelief, and their being killed would be Obligated and they would be eradicated, so **they are putting their fingers into their ears because of the thunderbolt, being wary of the death.**

كَمَا يَجْعَلُ هُوَ لَاءِ الْمُتَّبِلُونَ بِهَذَا الرَّعْدِ [وَ الْبَرْقِ] أَصَابِعَهُمْ فِي آذَانِهِمْ لِئَلَّا يَخْلَعَ صَوْتُ الرَّعْدِ أَفِيدَتَهُمْ، فَكَذَلِكَ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ- إِذَا سَمِعُوا لَعْنَتَكَ لِمَنْ نَكثَ الْبَيْعَةَ وَ وَعِيدَكَ لَهُمْ إِذَا عَلِمْتَ أحوَالَهُمْ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنْ الصَّوَاعِقِ حَذَرَ الْمَوْتِ لِئَلَّا يَسْمَعُوا لَعْنَتَكَ [وَ لَا] وَ وَعِيدَكَ

Just as they, the ones afflicted by this thunder and the lightning, are placing their fingers in their ear, perhaps the sound of the thunder would be isolated, similar to that they are placing their finger in their ears when they are hearing your^{saww} cursing the breakers of the allegiance and your^{saww} promised threats to them. When they learn their state: **they are putting their fingers into their ears because of the thunderbolt, being wary of the death**, lest they end up hearing your^{saww} curses or your^{saww} promised threats.

فَتَغَيَّرَ أَلْوَانُهُمْ- فَيَسْتَدِيلُ أَصْحَابَكَ أَنَّهُمْ هُمُ الْمُعْتَبُونَ بِاللَّعْنِ وَ الْوَعِيدِ، لِمَا قَدْ ظَهَرَ مِنَ التَّغْيِيرِ وَ الْإِضْطِرَابِ عَلَيْهِمْ، فَتَقْوَى التَّهْمَةَ عَلَيْهِمْ، فَلَا يَأْمَنُونَ هَلَاكَهُمْ بِذَلِكَ عَلَى يَدِكَ وَ فِي حُكْمِكَ.

So, their colours change and it indicates to your^{saww} companions that they are the ones meant with the curses and the promised threats, due to what appears from the changes and the disturbance upon them. So, they fear the accusations that would be upon them and they are not secure of their destruction upon your^{saww} hands and in your^{saww} judgments.

ثُمَّ قَالَ: «وَ اللَّهُ مُحِيطٌ بِالْكَافِرِينَ» مُقْتَدِرٌ عَلَيْهِمْ، لَوْ شَاءَ أَظْهَرَ لَكَ نِفَاقَ مُنَافِقِيهِمْ وَ أَبْدِي لَكَ أَسْرَارَهُمْ، وَ أَمَرَكَ بِقَتْلِهِمْ.

Then (Allah^{azwj}) Says: **And Allah Encompasses the unbelievers** being Able upon them. If He^{azwj} so Desires, He^{azwj} can Manifest to you^{as} the hypocrisy of their hypocrisies and whether to reveal the hypocrisy of the hypocrites and Expose their secrets to you^{saww}, and Command you^{saww} of their killing’.

ثُمَّ قَالَ: «يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ» وَ هَذَا مَثَلٌ قَوْمٍ ابْتُلُوا بِبَرْقٍ فَلَمْ يَعْضُوا عَنْهُ أَبْصَارَهُمْ، وَ لَمْ يَسْتُرُوا مِنْهُ وَجُوهَهُمْ لِتَسْلَمَ عْيُونُهُمْ مِنْ تَلَالِيهِ، وَ لَمْ يَنْظُرُوا إِلَى الطَّرِيقِ الَّذِي يُرِيدُونَ أَنْ يَتَخَلَّصُوا فِيهِ بِضَوْءِ الْبَرْقِ، وَ لَكِنَّهُمْ نَظَرُوا إِلَى نَفْسِ الْبَرْقِ فَكَادَ يَخْطِفُ أَبْصَارَهُمْ.

Then Allah^{azwj} Says: **The lightning almost snatches their sight [2:20]**. This is an example of a people who are afflicted with lightning, so they do not shut their eyes from them, and they do not veil their faces from it to save their eyes from its sparkle, and they are not looking at the road which they are intending to be finished off from the illumination of the lightning. But they are looking at the lightning itself, so it almost snatches their sight.

فَكَذَلِكَ هُوَ لَاءِ الْمُنَافِقِينَ- يَكَادُ مَا فِي الْقُرْآنِ مِنَ الْآيَاتِ الْمُحْكَمَةِ الدَّالَّةِ عَلَى نُبُوتِكَ الْمَوْضِحَةِ عَنْ صِدْقِكَ فِي نَصْبِ أَخِيكَ عَلِيٍّ عٍ إِمَامًا.

So, similar to that are these hypocrites almost from (seeing) what is in the Quran from the decisive Verses, the evidence upon your^{saww} Prophet-hood, the advice about your^{saww} truthfulness in appointing your^{saww} brother Ali^{asws} as an Imam^{asws}.

وَ يَكَادُ مَا يُشَاهِدُونَهُ مِنْكَ يَا مُحَمَّدٌ وَ مِنْ أَخِيكَ عَلِيٍّ مِنَ الْمُعْجَزَاتِ الدَّلَالَاتِ عَلَى أَنْ أَمْرَكَ وَ أَمْرَهُ- هُوَ الْحَقُّ الَّذِي لَا رَيْبَ فِيهِ، ثُمَّ هُمْ مَعَ ذَلِكَ لَا يَنْظُرُونَ فِي دَلَائِلِ مَا يُشَاهِدُونَ- مِنْ آيَاتِ الْقُرْآنِ، وَ آيَاتِكَ، وَ آيَاتِ أَخِيكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع،

And they are almost witnessing from you^{saww}, O Muhammad^{saww}, and from your^{saww} brother Ali^{asws}, from the evidential miracles upon that your^{saww} orders and his^{asws} orders, it is the Truth which there is no doubt in it. Then they, along with that, are not looking into the evidences what they are witnessing from the Verses of the Quran, and your^{saww} signs and the signs of your^{saww} brother Ali^{asws} Bin Abu Talib^{asws}.

يَكَادُ ذَهَابُهُمْ عَنِ الْحَقِّ فِي حُجَجِكَ- يُبْطِلُ عَلَيْهِمْ سَائِرَ مَا قَدْ عَمَلُوهُ مِنَ الْأَشْيَاءِ الَّتِي يَعْرِفُونَهَا لِأَنَّ مَنْ جَحَدَ حَقًّا وَاحِدًا، أَدَاهُ ذَلِكَ الْجُحُودَ إِلَى أَنْ يَجْحَدَ كُلَّ حَقٍّ، فَصَارَ جَاحِدُهُ فِي بَطْلَانِ سَائِرِ الْحَقُوقِ عَلَيْهِ، كَالنَّاطِرِ إِلَى جِرْمِ الشَّمْسِ فِي ذَهَابِ نُورِ بَصَرِهِ.

It almost takes them away from the Truth regarding your^{saww} proofs invalidating upon them the rest of the what has been taught from the things which they are recognizing, because the one who rejects one truth, that rejection invites him to rejecting all the truth, so his rejection would become the invalidation of the rest of the rights upon him, like the onlooker at the body of the sun, regarding the losing the light of his vision.

ثُمَّ قَالَ: «كُلَّمَا أَضَاءَ لَهُمْ مَشُوا فِيهِ» إِذَا ظَهَرَ مَا قَدِ اعْتَقَدُوا أَنَّهُ هُوَ الْحُجَّةُ- مَشُوا فِيهِ: تَبَيَّنُوا عَلَيْهِ. وَ هُوَ لِأَنَّ كَانُوا إِذَا أَنْتَجَتْ خُبُولُهُمُ الْإِنَاثَ، وَ نِسَاؤُهُمُ الذُّكُورَ، وَ حَمَلَتْ نَخِيلُهُمْ وَ زَكَتْ زُرُوعُهُمْ، وَ رِبِحَتْ تِجَارَتُهُمْ، وَ كَثُرَتْ الْأَلْبَانُ فِي ضُرُوعِ جُدُوعِهِمْ قَالُوا: يَوْشِكُ أَنْ يَكُونَ هَذَا بِبِرْكَةِ بَيْعَتِنَا لِعَلِيٍّ ع إِنَّهُ مَبْحُوتٌ مُدَالٍ [فَبِذَلِكَ] يَنْبَغِي أَنْ نُعْطِيَهُ ظَاهِرَ الطَّاعَةِ لِنَعِيشَ فِي دَوْلَتِهِ.

Then He^{azwj} said: **Every time it illuminates for them they walk during it.** When it is apparent what they been believing in it that it is the proof, they walk in it, being steadfast upon it. And they were such that when their cavalry horses produced females, and their women (produced) the males, and their palm trees bore (dates) and their plantation gave good harvest, and their businesses were profitable, and the milk was abundant in their camels, they said, 'Without doubt this has happened due to the Blessings of our pledging allegiance to Ali^{asws}, he^{asws} is perpetually lucky (for us). Thus, due to that, it is befitting that we obey him^{asws} with the apparent obedience in order to live in his^{asws} government.

«وَ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا» أَيِ [وَ إِذَا] أَنْتَجَتْ خُبُولُهُمُ الذُّكُورَ، وَ نِسَاؤُهُمُ الْإِنَاثَ، وَ لَمْ يَرَبِحُوا فِي تِجَارَتِهِمْ وَ لَا حَمَلَتْ نَخِيلُهُمْ، وَ لَا زَكَتْ زُرُوعُهُمْ، وَ قَفُوا وَ قَالُوا: هَذَا بِشُؤْمِ هَذِهِ الْبَيْعَةِ الَّتِي بَايَعْنَاهَا عَلِيًّا، وَ التَّصَدِيقِ الَّذِي صَدَقْنَا مُحَمَّدًا.

And when it darkens upon them they are pausing – i.e., and when their cavalry horses gave birth to males, and their women (produced) the females, and they did not profit in their businesses, nor did their palm trees bear (dates), nor did their plantations yield good harvest, they pauses and said, 'This is due to the inauspiciousness of this allegiance which we pledged to Ali^{asws}, and the ratification of our which we ratified Muhammad^{saww} with'.

وَهُوَ نَظِيرُ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُحَمَّدُ إِنَّ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ

And it is a match what Allah^{azwj} Mighty and Majestic Said: **And if they attain goodness, they are saying, 'This is from the Presence of Allah'; and if an evil befalls them, they are saying, 'This is from you' [4:78].**

قَالَ اللَّهُ تَعَالَى: قُلْ كُلُّ مَنْ عِنْدَ اللَّهِ بِحُكْمِهِ النَّافِذِ وَ قَضَائِهِ، لَيْسَ ذَلِكَ لِشُؤْمِي وَ لَا لِيُمْنِي.

Allah^{azwj} the High Says: **Say, 'Everything is from the Presence of Allah [4:78].** By His^{azwj} Judgment is the implementation and (by) His^{azwj} Ordainment. That isn't due to my^{saww} inauspiciousness nor due to my^{saww} desire'.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ «وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ» حَتَّى [لَا] يَبْهَتُوا لَهُمُ الْإِخْتِرَانُ مِنْ أَنْ تَقِفَ عَلَى كُفْرِهِمْ- أَنْتَ وَ أَصْحَابُكَ الْمُؤْمِنُونَ وَ تُوجِبُ قَتْلَهُمْ إِنْ شَاءَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا يُعْجِزُهُ شَيْءٌ.

Then Allah^{azwj} Mighty and Majestic Said: **And if Allah had so Desired, He would have Taken away their hearing and their sight** – until it is not tenable for them, the pausing upon their disbelief, guarding them from you^{saww} and your^{saww} Momineen, and their killing would be Obligated: **Surely Allah is Able over everything** – nothing frustrates Him^{azwj}.

قوله عز و جل يا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَ الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

The Words of the Mighty and Majestic: **O you people! Worship your Lord Who Created you and those from before you that you may be fearing [2:21]**

68 [قَالَ الْإِمَامُ ع:] قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع فِي قَوْلِهِ تَعَالَى: «يَا أَيُّهَا النَّاسُ» بِعَنِي سَائِرَ [النَّاسِ] الْمُكَافِرِينَ مِنْ وُلْدِ آدَمَ ع. «اعْبُدُوا رَبَّكُمْ» أَي أَطِيعُوا رَبَّكُمْ مِنْ حَيْثُ أَمَرَكُم- مِنْ أَنْ تَعْتَقِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ لَا شَبِيهَ وَ لَا مِثْلَ [لَهُ] عَدْلًا لَا يَجُورُ، جَوَادًا لَا يَخْطُلُ، حَلِيمًا لَا يَعْجَلُ، حَكِيمًا لَا يَخْطُلُ،

S 68 - The Imam (Hassan Al-Askari^{asws}) said - Ali^{asws} Bin Al-Husayn^{asws} said regarding the Words of the Exalted: **O you people [2:21]!** – 'It Means the rest of the people, the encumbered ones from the children of Adam^{as}. **Worship your Lord** i.e., obey your Lord from where you have been Commanded to that you would be believing that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, nor is there a resemblance of His^{azwj} nor an example for Him^{azwj} – Just, not tyrannous, Generous, not stingy, Forbearing not hasty, Wise, not senseless.

وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص- وَ أَنَّ آلَ مُحَمَّدٍ أَفْضَلُ آلِ النَّبِيِّينَ، وَ أَنَّ عَلِيًّا أَفْضَلُ آلِ مُحَمَّدٍ، وَ أَنَّ أَصْحَابَ مُحَمَّدٍ الْمُؤْمِنِينَ مِنْهُمْ أَفْضَلُ صَحَابَةِ الْمُرْسَلِينَ، [وَ أَنَّ أُمَّةَ مُحَمَّدٍ أَفْضَلُ أُمَّةِ الْمُرْسَلِينَ].

And that Muhammad^{saww} His^{azwj} servant and His^{azwj} Rasool^{saww}; and that the Progeny^{asws} of Muhammad^{saww} is superior than the progenies of the (other) Prophets^{as}, and that the companions of Muhammad^{saww}, the Momineen from them are superior than the companions of the Mursils^{as}; and that the community of Muhammad^{saww} is the most superior of the communities of the Mursils^{as}.

[كيفية خلق الإنسان و تطوراته:]**The nature of human beings and its development’.**

69 ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: الَّذِي خَلَقَكُمْ [اعْبُدُوا الَّذِي خَلَقَكُمْ] مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ، فَجَعَلَهُ فِي قَرَارٍ مَكِينٍ، إِلَى قَدْرِ مَعْلُومٍ، فَقَدَّرَهُ، فَنِعَمَ الْقَادِرُ اللَّهُ رَبُّ الْعَالَمِينَ.

S 69 - Then Allah^{azwj} Mighty and Majestic Said: **Who Created you** – worship the One^{azwj} Who Created you – from a drop of despoised water, and Made it to be in a settled place, to a determined period of time. So He^{azwj} Determines it, and the best of the Determiners is Allah^{azwj}, Lord^{azwj} of the worlds.

قَالَ رَسُولُ اللَّهِ ص: إِنَّ النُّطْفَةَ تَنْبُتُ فِي [قَرَارٍ] الرَّحِمِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْمًا، ثُمَّ مُضْغَةً أَرْبَعِينَ يَوْمًا، ثُمَّ تُجْعَلُ (بَعْدَهُ عِظَامًا) ثُمَّ تُكْسَى لَحْمًا، ثُمَّ يُلْبَسُ اللَّهُ فَوْقَهُ جِلْدًا، ثُمَّ يُنْبِتُ عَلَيْهِ شَعْرًا،

Rasool-Allah^{saww} said: ‘The drop is affirmed in a settled place – the womb, for forty days as a drop, then becomes a cloth for forty days, then a lump for forty days, then bones are made after it, then it is clothed in flesh, then Allah^{azwj} Clothes it by skin above it, then the hairs grow upon it.

ثُمَّ يَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكَ الْأَرْحَامِ، فَيَقَالُ لَهُ: اكْتُبْ أَجَلَهُ وَ عَمَلَهُ وَ رِزْقَهُ، وَ شَقِيًّا يَكُونُ أَوْ سَعِيدًا. فَيَقُولُ الْمَلَكُ: يَا رَبِّ أَنَّى لِي بِعِلْمِ ذَلِكَ فَيَقَالُ لَهُ: اسْتَمَلِ ذَلِكَ مِنْ قُرَاءِ اللُّوحِ الْمَحْفُوظِ. فَيَسْتَمَلِيهِ مِنْهُمْ.

Then Allah^{azwj} Mighty and Majestic Sends to him the Angel of the wombs, and it is said to him: ‘Write his term, and his deeds, and his sustenance, and whether he would become wretched or fortunate’. So the Angel is saying: ‘O Lord^{azwj}! Is there for me to know that (from anywhere)?’ So it is said to him: ‘Utilise that from the readers of the Guarded Tablet’. So he utilizes it from them^{asws}.

[شكاية بريدة من علي ع عند رسول الله ص و رده عليه:]**The complaint of Bureyda regarding Ali^{asws} in the presence of Rasool-Allah^{saww} and his^{saww} response upon it.**

70 قَالَ رَسُولُ اللَّهِ ص [و] إِنَّ مِمَّنْ كُتِبَ أَجَلُهُ وَ عَمَلُهُ وَ رِزْقُهُ وَ سَعَادَةُ خَاتَمَتِهِ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع، كَتَبُوا مِنْ عَمَلِهِ أَنَّهُ لَا يَعْمَلُ ذَنْبًا أَبَدًا إِلَى أَنْ يَمُوتَ.

S 70 - Rasool-Allah^{saww} said: ‘And from the ones for whom his term (of life), and his deeds, and his sustenance, and his happy ending is Written (to be with) Ali^{asws} Bin Abu Talib^{asws}, it is (also) Written from his deeds that he would not commit a sin, ever, until he dies’.

قَالَ: وَ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص يَوْمَ شَكَاهُ بُرَيْدَةَ، وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ جَيْشًا ذَاتَ يَوْمٍ لِعِرَاقٍ، أَمَرَ عَلَيْهِمْ عَلِيًّا ع، وَ مَا بَعَثَ جَيْشًا قَطُّ فِيهِمْ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع إِلَّا جَعَلَهُ أَمِيرَهُمْ.

He^{asws} said: ‘And that speech of Rasool-Allah^{saww} was on the day Bureyda complained to him^{saww}, and that is because Rasool-Allah^{saww} had sent an army one

day to a military expedition, making Ali^{asws} as a commander upon them, and he^{saww} did not sent an army at all with Ali^{asws} Bin Abu Talib^{asws} among them, except he^{saww} made him^{asws} to be their commander.

فَلَمَّا غَنِمُوا رَغِبَ عَلِيُّ ع [فِي] أَنْ يَشْتَرِيَ مِنْ جُمْلَةِ الْغَنَائِمِ جَارِيَةً. يَجْعَلُ ثَمَنَهَا فِي جُمْلَةِ الْغَنَائِمِ، فَكَأَيْدِهِ فِيهَا حَاطِبُ بْنُ أَبِي بَلْتَعَةَ وَ بُرَيْدَةُ الْأَسْلَمِيُّ، وَ زَايِدَاهُ.

So when they acquired war booty, Ali^{asws} desired that he^{asws} purchase a slave girl from the total of the booty – making her price to be from the total of the booty. Hatib Bin Abu Bata'at and Bureyda Al Aslamy deceived him^{asws} and outbid him^{asws}.

فَلَمَّا نَظَرَ إِلَيْهِمَا يُكَأْيِدَانِهِ وَ يُزَايِدَانِهِ، انْتَهَرَ إِلَى أَنْ بَلَغَتْ قِيمَتُهَا قِيمَةً عَدْلٍ فِي يَوْمِهَا فَأَخَذَهَا بِذَلِكَ.

So when he^{asws} look that them both deceiving him^{asws} and outbidding him^{asws}, he^{asws} waited until her price reached a fair price of the day, and he^{asws} took her with that (price).

فَلَمَّا رَجَعُوا إِلَى رَسُولِ اللَّهِ ص، تَوَاطَأَ عَلِيُّ أَنْ يَقُولَ ذَلِكَ بُرَيْدَةَ لِرَسُولِ اللَّهِ ص فَرَقَفَ بُرَيْدَةُ فَنَادَى رَسُولَ اللَّهِ ص وَ قَالَ: يَا رَسُولَ اللَّهِ أَلَمْ تَرَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخَذَ جَارِيَةً مِنَ الْمُغَنَمِ- دُونَ الْمُسْلِمِينَ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص، ثُمَّ جَاءَ عَنْ يَمِينِهِ فَقَالَهَا، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص (فَجَاءَهُ عَنْ يَسَارِهِ وَ قَالَهَا، فَأَعْرَضَ عَنْهُ، وَ جَاءَ مِنْ خَلْفِهِ فَقَالَهَا، فَأَعْرَضَ عَنْهُ) ثُمَّ عَادَ إِلَى بَيْنِ يَدَيْهِ فَقَالَهَا.

So when they returned to Rasool-Allah^{saww}, Bureyda volunteered upon telling that to Rasool-Allah^{saww}. So Bureyda paused in front of Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Did you^{saww} not see that Ali^{asws} Bin Abu Talib^{asws} took a slave girl from the booty, besides the (other) Muslims?'. But Rasool-Allah^{saww} turned away from him. Then he came from his^{saww} right and said it, but Rasool-Allah^{saww} turned away from him. So he came from his^{saww} left and said it, but Rasool-Allah^{saww} turned away from him. So he came from behind him^{saww} and said it, but Rasool-Allah^{saww} turned away from him. Then he repeated in front of him^{saww} and said it.

فَعَضِبَ رَسُولُ اللَّهِ ص عَضِبًا لَمْ يَرِ قَبْلَهُ وَ لَا بَعْدَهُ عَضِبَ مِثْلُهُ، وَ تَغَيَّرَ لَوْنُهُ وَ تَرَبَّدَ وَ انْتَفَحَتْ أَوْدَاجُهُ، وَ ارْتَعَدَتْ أَعْضَاؤُهُ، وَ قَالَ: مَا لَكَ يَا بُرَيْدَةُ أَدَيْتِ رَسُولَ اللَّهِ مِنْذُ الْيَوْمِ أَمَا سَمِعْتِ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا- وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا- فَقَدْ احْتَمَلُوا بُهْتَانًا وَ إِنَّمَا مُبِينًا».

So Rasool-Allah^{saww} got angry with such an anger he^{saww} not seen with before it, nor after it, an anger the like of it, and his^{saww} colour changed and he^{saww} reddened and his^{saww} cheeks puffed, and his^{saww} limbs trembled, and he^{saww} said: 'What is the matter with you, O Bureyda, hurting Rasool-Allah^{saww} today? Have you not heard Allah^{azwj} Mighty and Majestic Saying: **Those who are hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter and Prepares for them a humiliating Punishment [33:578] And those who are hurting the Momineen and the Mominaat with other than what they are deserving, so they have carried a false accusation and a manifest sin [33:58]?**'

قَالَ بُرَيْدَةُ: يَا رَسُولَ اللَّهِ ص مَا عَلِمْتُ أَنَّي قَصَدْتُكَ بِأَدَى.

Bureyda said, 'O Rasool-Allah^{saww}! I did not know that I had aimed at you^{saww} with hurting?'

قَالَ رَسُولُ اللَّهِ ص: أَوْ تَنْظُرِينَ يَا بُرَيْدَةُ أَنَّهُ لَا يُؤْذِينِي إِلَّا مَنْ قَصَدَ ذَاتَ نَفْسِي أَمَا عَلِمْتَ أَنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَأَنْ مَنْ أَدَى عَلِيًّا فَقَدْ أَدَانِي [وَمَنْ أَدَانِي] فَقَدْ أَدَى اللَّهَ، وَمَنْ أَدَى اللَّهَ - فَحَقَّ عَلَى اللَّهِ أَنْ يُؤْذِيَهُ بِالْإِيمِ عَذَابِهِ فِي نَارِ جَهَنَّمَ! يَا بُرَيْدَةُ أَنْتَ أَعْلَمُ أَمْ اللَّهُ عَزَّ وَجَلَّ أَنْتَ أَعْلَمُ أَمْ قُرَاءُ اللَّوْحِ الْمَحْفُوظِ أَنْتَ أَعْلَمُ أَمْ مَلَكَ الْأَرْحَامِ

Rasool-Allah^{saww} said: 'Or, do you think, O Bureyda, that he does not hurt me^{saww} except the one who aims at my^{saww} own self? Do you not know that Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and that the one who hurts Ali^{asws} so he has hurt me^{saww}, (and the one who hurts me^{saww}) so he has hurt Allah^{azwj}? And the one who hurts Allah^{azwj}, so there is a right upon Allah^{azwj} that He^{azwj} hurts him with the most painful of His^{azwj} Punishments in the Fire of Hell! O Bureyda! Are you more knowing or Allah^{azwj} Mighty and Majestic? Are you more knowing of the readers of the Guarded Tablet (اللَّوْحِ الْمَحْفُوظِ)? Are you more knowing or the Angels of the womb?'

قَالَ بُرَيْدَةُ: بَلَى اللَّهُ أَعْلَمُ، وَقُرَاءُ اللَّوْحِ الْمَحْفُوظِ أَعْلَمُ، وَمَلَكَ الْأَرْحَامِ أَعْلَمُ.

Bureyda said, 'But, Allah^{azwj} is more Knowing, and the readers of the Guarded Tablet are more knowing, and the Angels of the wombs are more knowing'.

قَالَ رَسُولُ اللَّهِ ص فَأَنْتَ أَعْلَمُ يَا بُرَيْدَةُ أَمْ حَفَظَهُ عَلِيٌّ بِنِ أَبِي طَالِبٍ قَالَ: بَلَى حَفَظَهُ عَلِيٌّ بِنِ أَبِي طَالِبٍ.

Rasool-Allah^{saww} said: 'So are you more knowing, O Bureyda or the preservers (recording Angels) of Ali^{asws} Bin Abu Talib^{asws}? He said, 'But the preservers (recording Angels) of Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ رَسُولُ اللَّهِ ص: فَكَيْفَ تُحْطِئُهُ وَتَلُومُهُ - وَتُوبِّخُهُ وَتُشَنِّعُ عَلَيْهِ فِي فِعْلِهِ، وَ هَذَا جِبْرَائِيلُ أَخْبَرَنِي، عَنْ حَفَظَةِ عَلِيٍّ ع أَنَّهُمْ مَا كَتَبُوا عَلَيْهِ قَطُّ خَطِيئَةً مِنْذُ [يَوْمِ] وُلِدَ وَ هَذَا مَلَكَ الْأَرْحَامِ حَدَّثَنِي أَنَّهُمْ كَتَبُوا قَبْلَ أَنْ يُولَدَ، حِينَ اسْتَحْكَمَ فِي بَطْنِ أُمِّهِ، أَنَّهُ لَا يَكُونُ مِنْهُ خَطِيئَةٌ أَبَدًا، وَ هُوَ لَأَنَّ قُرَاءُ اللَّوْحِ الْمَحْفُوظِ أَخْبَرُونِي لَيْلَةَ أُسْرِي بِي - أَنَّهُمْ وَجَدُوا فِي اللَّوْحِ الْمَحْفُوظِ «عَلِيٌّ الْمَعْصُومُ مِنْ كُلِّ خَطَاٍ وَ زَلَّةٍ».

Rasool-Allah^{saww} said: 'So how come you are faulting him^{asws} and accusing him^{asws}, and rebuking him^{asws}, and defaming his^{asws} deed upon him^{asws}? And this (here) is Jibraeel^{as} informing me^{saww} about the preservers (recording Angels) of Ali^{asws}, (that) they have not written an error against him^{asws} at all since the day he^{asws} was came (to the world), and these Angels of the wombs are narrating to me^{saww} that they had written before even he^{asws} was Blessed to his^{asws} mother^{asws}, that there would not be happening an error from him^{asws}, ever! And these readers of the Guarded Tablet informed me^{saww} on the night I^{saww} ascended (Mi'raj), that they were finding in the Guarded Tablet (Inscribed): "Ali^{asws} is infallible from every error and slip".

فَكَيْفَ تُحْطِئُهُ [أَنْتَ] يَا بُرَيْدَةُ وَ قَدْ صَوَّبَهُ رَبُّ الْعَالَمِينَ وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ يَا بُرَيْدَةُ لَا تَعْرَضْ لِعَلِيٍّ بِخِلَافِ الْحَسَنِ الْجَمِيلِ، فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ، وَ سَيِّدُ الْوَصِيِّينَ، [وَ سَيِّدُ الصَّالِحِينَ] وَ فَارِسُ الْمُسْلِمِينَ، وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ، وَ قَسِيمُ الْجَنَّةِ وَ النَّارِ، يَقُولُ يَوْمَ الْقِيَامَةِ لِلنَّارِ: هَذَا لِي وَ هَذَا لَكَ.

So how can you fault him, O Bureyda, and he^{asws} had been deemed as correct by the Lord^{azwj} of the world, and the Angels of Proximity? O Bureyda! Do not display to Ali^{asws} anything different to the good, the beautiful, for he^{asws} is the Emir of the Momineen, and Chief of the successors^{asws}, and Chief of the righteous, and the knight of the Muslims, and Guide of the resplendent, and Distributor of the Paradise and the Fire. He^{asws} would be saying to the Fire: 'This one is for me^{asws}, and this one is for you'.

ثُمَّ قَالَ: يَا بُرَيْدَةُ أَلَيْسَ لِعَلِيِّ مِنَ الْحَقِّ عَلَيْكُمْ مَعَاشِيرَ الْمُسْلِمِينَ، أَلَا تَكَايِدُوهُ وَ لَا تَعَانِدُوهُ وَ لَا تَرَايِدُوهُ هَيْهَاتَ [هَيْهَاتَ] إِنَّ قَدْرَ عَلِيِّ عِنْدَ اللَّهِ تَعَالَى أَكْثَرُ مِنْ قَدْرِهِ عِنْدَكُمْ، أَوْ لَا أَخْبِرْكُمْ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Then he^{asws} said: ‘O Bureyda! Do you see there isn’t the right for Ali^{asws} upon you, group of Muslims, that you should not be arguing with him^{asws}, nor being inimical to him^{asws}, nor outbid him^{asws}? Far be it! Far be it! The worth of Ali^{asws} in the Presence of Allah^{azwj} the Exalted is greater than his^{asws} worth in your presence. Or, shall I^{saww} inform you all?’ They said, ‘Yes, O Rasool-Allah^{saww}!’.

قَالَ رَسُولُ اللَّهِ ص: فَإِنَّ اللَّهَ يَبْعَثُ يَوْمَ الْقِيَامَةِ أَقْوَامًا- تَمْتَلِي مِنْ جِهَةِ السَّيِّئَاتِ مَوَازِينُهُمْ- فَيَقَالُ لَهُمْ: هَذِهِ السَّيِّئَاتُ فَأَلَيْنَ الْحَسَنَاتُ وَ إِلَّا فَقَدْ عَطِبْتُمْ فَيَقُولُونَ: يَا رَبَّنَا مَا نَعْرِفُ لَنَا حَسَنَاتٍ.

Rasool-Allah^{saww} said: ‘Verily Allah^{azwj} would be Resurrecting on the Day of Judgment, a people, their scales would be filled from aspects of the evil deeds, and it would be said to them, ‘These are the evil deeds, so where are the good deeds, or else you have been ruined’. They would be saying, ‘O our Lord^{azwj}! We do not recognise any good deeds for us’.

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ: «لَيْنَ لَمْ تَعْرِفُوا لِأَنْفُسِكُمْ- عِبَادِي- حَسَنَاتٍ فَإِنِّي أَعْرِفُهَا لَكُمْ، وَ أَوْفِّرُهَا عَلَيْكُمْ».

So there would be a call from Allah^{azwj} Mighty and Majestic: “If you are not knowing for yourselves – My^{azwj} servants – (any) good deeds, then I^{azwj} will introduce these to you, and will Set these aside for you!”

ثُمَّ تَأْتِي الرِّيحُ بِرُفْعَةٍ صَغِيرَةٍ [و] تَطْرَحُهَا فِي كِفَّةِ حَسَنَاتِهِمْ، فَتَرْجَحُ بِسَيِّئَاتِهِمْ بِأَكْثَرِ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ، فَيَقَالُ لِأَحَدِهِمْ: خُذْ بِيَدِ أَبِيكَ وَ أُمَّكَ وَ إِخْوَانِكَ وَ أَخَوَاتِكَ وَ خَاصَّتِكَ وَ قَرَابَاتِكَ وَ أَعْدَانِكَ وَ مَعَارِفِكَ، فَادْخُلْهُمْ الْجَنَّةَ.

Then there would come the wind would come with a small parchment and drop it in the scale hand of their good deeds, and the scale would outweigh their evil deeds by more than what is between the sky and the earth. So it would be said to one of them, ‘Take the hand of your father, and your mother, and your brothers, and your sisters, and your special ones, and your relatives, and those you loved openly and secretly, and enter them into the Paradise’.

فَيَقُولُ أَهْلُ الْمَحْشَرِ: يَا رَبَّنَا أَمَا الذُّنُوبُ فَقَدْ عَرَفْنَاها، فَمَا ذَا كَانَتْ حَسَنَاتُهُمْ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: يَا عِبَادِي، مَشَى أَحَدُهُمْ بِبَيْتَةِ دِينَ عَلَيْهِ لِأَخِيهِ إِلَى أَخِيهِ- فَقَالَ: خُذْهَا فَإِنِّي أُحِبُّكَ- بِحَبِّكَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ الْآخَرُ: قَدْ تَرَكْتُهَا لَكَ بِحَبِّكَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ لَكَ مِنْ مَالِي مَا شِئْتَ.

So the people of the plains would be saying, ‘O our Lord^{azwj}! As for the sins, so we have recognised these, but what was that good deed?’ Allah^{azwj} Mighty and Majestic would be Saying: “O My^{azwj} servants! One of you walks with the remainder of his debts to his brother and he says, ‘Take it, for I love you due to your love for Ali^{asws} Bin Abu Talib^{asws}’. So the other one says, ‘I have left it (written it off) for you due to your love for Ali^{asws} Bin Abu Talib^{asws}, and from my wealth is whatever you so desire’.

فَشَكَرَ اللَّهُ تَعَالَى ذَلِكَ لَهُمَا فَحَطَّ بِهِ خَطَايَاهُمَا، وَ جَعَلَ ذَلِكَ فِي حَشْوِ صَحَائِفِهِمَا وَ مَوَازِينِهِمَا، وَ أَوْجَبَ لَهُمَا وَ لِوَالِدَيْهِمَا وَ لِزَوْجَتَيْهِمَا الْجَنَّةَ.

So Allah^{azwj} the Exalted Thanks to them both for that and Drops their sins due to it, and Makes that to be in the margins of their parchments and their scales, and Obligates the Paradise for them both, and for their children, and for their offspring’.

ثُمَّ قَالَ: يَا بُرَيْدَةُ إِنَّ مَنْ يَدْخُلُ النَّارَ يَبْغُضُ عَلِيًّا أَكْثَرَ مِنْ حَصَى الْخَذْفِ الَّتِي يُرْمَى بِهَا عِنْدَ الْجَمْرَاتِ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ.

Then he^{saww} said: ‘O Bureyda! The ones who would be entering the Fire due to hatred for Ali^{asws} are more than pebbles of the ground which are thrown at the rocks (Al-Jamaraat during Hajj). Therefore, beware of ending-up to be among them!’

فَذَلِكَ قَوْلُهُ تَبَارَكَ وَتَعَالَى: «اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ» [أَي] اعْبُدُوهُ بِتَعْظِيمِ مُحَمَّدٍ ص وَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع الَّذِي خَلَقَكُمْ نَسْمَاءً، وَ سَوَاكُمْ مِنْ بَعْدِ ذَلِكَ، وَ صَوَّرَكُمْ، فَأَحْسَنَ صَوْرَكُمْ.

So these are the Words of the Blessed and Exalted: **Worship your Lord Who Created you [2:21]** – i.e., worship Him^{azwj} by revering Muhammad^{saww} and Ali^{asws} Bin Abu Talib^{asws}: **Who Created you** as persons, and Completed you from after that, **and He Shaped you, then made your shape to be beautiful [64:3]**.

71 ثُمَّ قَالَ عَزَّ وَ جَلَّ: «وَ الَّذِينَ مِنْ قَبْلِكُمْ» قَالَ: وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ مِنْ سَائِرِ أَصْنَافِ النَّاسِ لَعَلَّكُمْ تَتَّقُونَ.

S 71 - The Allah^{azwj} Mighty and Majestic Said: *And those from before you.* He^{asws} said: ‘And Created from before you, from the rest of the varieties of the people **that you may be fearing [2:21]**.’

قَالَ: لَهَا وَجْهَانِ: أَحَدُهُمَا خَلَقَكُمْ، وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ- لَعَلَّكُمْ- كَلَّكُمْ- تَتَّقُونَ، أَي لِنَتَّقُوا كَمَا قَالَ اللَّهُ تَعَالَى: «وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ»

He^{asws} said: ‘For it there are two aspects – One of the two is – ‘Created you and Created those from before you, perhaps all of you would be fearing’ – i.e. in order that you would be fearing just as Allah^{azwj} the Exalted Said: **And I have not Created the Jinn and the Humans except that they should be worshipping [51:56]**.

وَ الْوَجْهُ الْآخَرُ: اعْبُدُوا [رَبَّكُمْ] الَّذِي خَلَقَكُمْ، وَ الَّذِينَ مِنْ قَبْلِكُمْ، أَي اعْبُدُوهُ لَعَلَّكُمْ تَتَّقُونَ النَّارَ وَ «لَعَلَّ» مِنْ اللَّهِ وَاجِبٌ- لِأَنَّهُ أَكْرَمُ مِنْ أَنْ يُعْتَبَرَ عَبْدُهُ بِإِلَّا مَنْفَعَةٍ وَ يُطْمَعَهُ فِي فَضْلِهِ ثُمَّ يُخَيَّبُهُ،

And the other aspect – ‘Worship your Lord^{azwj} Who Created you, and those from before you’, i.e., worship Him^{azwj}, perhaps you would be fearing the Fire. ‘**that you may**’, from Allah^{azwj}, is an Obligation, because He^{azwj} is more Benevolent than that He^{azwj} would Mean His^{azwj} servant without a benefit and Feed him from His^{azwj} Grace, then disappoint him.

أَلَا تَرَاهُ كَيْفَ قَبِحَ مِنْ عَبْدٍ مِنْ عِبَادِهِ، إِذَا قَالَ لِرَجُلٍ: أَخْدِمْنِي لَعَلَّكَ تَنْتَفِعُ بِي وَ بِخِدْمَتِي، وَ لَعَلِّي أَنْفَعُكَ بِهَا. فَيُخْدِمُهُ، ثُمَّ يُخَيَّبُهُ وَ لَا يَنْفَعُهُ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ فِي أَعْمَالِهِ، وَ أَبْعَدُ مِنَ الْقَبِيحِ فِي أَعْمَالِهِ مِنْ عِبَادِهِ.

Have you not seen how ugly is a servant from His^{azwj} servants when he says to a man, ‘Serve me, perhaps you would benefit from me and by serving me, and perhaps I shall benefit you with it’. So he serves him, then he disappoints him and does not benefit him. Surely, Allah^{azwj} Mighty and Majestic is more Benevolent in

His^{azwj} Deeds and more remote from the ugliness in His^{azwj} Deeds than His^{azwj} servants are.

قوله عز وجل الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ

The Words of the Mighty and Majestic: **Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you; therefore do not set up rivals to Allah while you are knowing [2:22]**

72 قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: «الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا» جَعَلَهَا مُلَائِمَةً لِطَبَائِعِكُمْ، مُوَافِقَةً لِأَجْسَادِكُمْ، لَمْ يَجْعَلْهَا شَدِيدَةً الْحَمِي وَالْحَرَارَةَ فَتُحْرِقْكُمْ، وَلَا شَدِيدَةً الْبُرُودَةَ فَتُجَمِّدْكُمْ، وَلَا شَدِيدَةً طِيبِ الرِّيحِ فَتُصَدِّعَ هَامَاتِكُمْ، وَلَا شَدِيدَةً النَّتْنِ فَتُعْطِبْكُمْ، وَلَا شَدِيدَةً اللَّيْنِ كَالْمَاءِ فَتُعْرِقْكُمْ، وَلَا شَدِيدَةً الصَّلَابَةِ فَتَمْتِنِعَ عَلَيْكُمْ فِي حَرِّكُمْ وَابْتِنْيِكُمْ، وَدَفْنِ مَوْتَاكُمْ،

S 72 - The Imam Al-Hassan Bin Ali^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said: Who Made the earth a resting place for you [2:22] – Made it compatible with your nature and appropriate for your bodies, not Making it at extreme temperatures and heat so it would incinerate you, nor extremely cold so it would freeze you, nor of extremely aromatic smell so it would pain your heads, nor extremely septic so it would disintegrate you, nor extremely fluid like the water so it would drown you, nor extremely solid so it would prevent you in your farming and your building and burying your dead.

وَلِكُنْهُ عَزَّ وَجَلَّ جَعَلَ فِيهَا مِنَ الْمَتَانَةِ- مَا تَنْتَفِعُونَ بِهِ وَتَتَمَسَّكُونَ، وَتَتَمَسَّكُ عَلَيْهَا أَبْدَانُكُمْ وَبُنْيَانُكُمْ، وَجَعَلَ فِيهَا مِنَ اللَّيْنِ مَا تَنْقَادُ بِهِ لِحَرِّكُمْ وَقُبُورِكُمْ- وَكَثِيرٍ مِنْ مَنَافِعِكُمْ. فَلِذَلِكَ جَعَلَ الْأَرْضَ فِرَاشًا لَكُمْ.

But, the Mighty and Majestic Made therein from the durable materials what you would be benefitting with and what your bodies and buildings would be coherent upon, and Made therein from what is compatible for your farming and your graves, and many of your benefits. Thus, due to that, He^{azwj} **Made the earth a resting place for you [2:22].**

ثُمَّ قَالَ عَزَّ وَجَلَّ: وَالسَّمَاءَ بِنَاءً سَفْهًا مِنْ فَوْقِكُمْ مَحْفُوظًا- يُدِيرُ فِيهَا شَمْسَهَا وَقَمَرَهَا وَنُجُومَهَا لِمَنَافِعِكُمْ.

Then the Mighty and Majestic Said: **And the sky a canopy** – a ceiling from above as a protection orbiting its sun and its moon and its stars for your benefits.

ثُمَّ قَالَ عَزَّ وَجَلَّ: «وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً» يَعْنِي الْمَطَرَ يُنْزِلُهُ مِنْ عَلَا لِيَبْلُغَ قُلُلَ جِبَالِكُمْ وَتَلَالِكُمْ وَهَضَابِكُمْ وَأَوْهَادِكُمْ- ثُمَّ فَرَّقَهُ رَدَادًا وَوَابِلًا وَهَطْلًا وَطَلًّا لِيَتَنَسَّفَهُ أَرْضُوكُمْ، وَ لَمْ يَجْعَلْ ذَلِكَ الْمَطَرَ نَازِلًا عَلَيْكُمْ قِطْعَةً وَاحِدَةً- فَتُقْسِدَ [فَيُفْسِدَ] أَرْضِيكُمْ وَأَشْجَارَكُمْ وَزُرُوعَكُمْ وَتِمَارِكُمْ.

Then the Mighty and Majestic Said: **And (Who) Sends down water from the sky** – Meaning the rain, Sending it down from high to reach the peak of your mountains and your hills, and your plateaus, and low grounds. So it is distributed as drizzle, and a barrage, follow-up downpour, light (one-off) shower, in order to moisturise your lands, and did not Make that rain to descend upon you all in one go, so it would spoil your lands, and your trees, and your plantations, and your fruits.

ثُمَّ قَالَ عَزَّ وَجَلَّ: «فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ» بِعَنِي مِمَّا يُخْرِجُهُ مِنَ الْأَرْضِ رِزْقًا لَكُمْ «فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا» أَي أَشْبَاهًا وَ أَمْثَالًا مِنَ الْأَصْنَامِ الَّتِي لَا تَعْقِلُ- وَ لَا تَسْمَعُ وَ لَا تُبْصِرُ، وَ لَا تَقْدِرُ عَلَى شَيْءٍ وَ أَنْتُمْ تَعْلَمُونَ أَنَّهَا لَا تَقْدِرُ عَلَى شَيْءٍ- مِنْ هَذِهِ النِّعَمِ الْجَلِيلَةِ الَّتِي أَنْعَمَهَا عَلَيْكُمْ رَبُّكُمْ.

Then the Mighty and Majestic Said: **then brings forth the fruits by it as a sustenance for you** – Meaning from what comes out from the ground as a sustenance for you all **therefore do not set up rivals to Allah**, i.e., resemblances and examples from the idols which neither have intellect, nor hear, nor see, nor are these able upon anything **while you are knowing**, that these are not able upon anything from these majestic Bounties which your Lord^{azwj} has Favoured upon you all’.

73 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْمَاءَ فَجَعَلَ عَرْشَهُ عَلَيْهِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ، وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ- وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ [بِعَنِي وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ] قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ.

S 73 – Amir-Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} said regarding the Words of Allah^{azwj} Mighty and Majestic: **Who Made the earth a resting place for you: ‘Allah^{azwj} the Exalted, when He^{azwj} Created the water, He^{azwj} Made His^{azwj} Throne to be upon it before He^{azwj} Created the skies and the earth. And these are the Words of the Mighty and Majestic [11:7] **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water** – meaning, and His^{azwj} Throne used to be upon the water before He^{azwj} Created the skies and the earth’.**

[قَالَ:] فَأَرْسَلَ الرِّيحَ عَلَى الْمَاءِ، فَبَخَّرَ الْمَاءَ مِنْ أَمْوَاغِهِ، وَ ارْتَفَعَ عَنْهُ الدُّخَانُ وَ عَلَا فَوْقَهُ الرِّيبُ، فَخَلَقَ مِنْ دُخَانِهِ السَّمَاوَاتِ السَّبْعَ، وَ خَلَقَ مِنْ زَبَدِهِ الْأَرْضِينَ [السَّبْعَ] فَبَسَطَ الْأَرْضَ عَلَى الْمَاءِ، وَ جَعَلَ الْمَاءَ عَلَى الصَّفَاءِ وَ الصَّفَاءَ عَلَى الْحُوتِ، وَ الْحُوتَ عَلَى الثَّوْرِ، وَ الثَّوْرَ عَلَى الصَّخْرَةِ الَّتِي ذَكَرَهَا لُقْمَانُ لِابْنِهِ [قَالَ]: يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِنْتَقَالٍ جَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ- أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ وَ الصَّخْرَةُ عَلَى الثَّرَى، وَ لَا يَعْلَمُ مَا تَحْتِ الثَّرَى إِلَّا اللَّهُ.

He^{asws} said: ‘So He^{azwj} Sent the wind upon the water, and the water fumed from its waves and the smoke raised from it and upon it was the foam. So He^{azwj} Created from its smoke, the seven skies, and He^{azwj} Created from its foam the earths (seven). Then He^{azwj} Extended the earth upon the water and Made the water to be upon the layers, and the layers upon the whale, and the whale upon the bull, and the bull upon the rock which Luqman^{as} mentioned to his^{as} son: **O my son! Surely if it is the very weight of the grain of a mustard-seed, and it happens to be inside a rock, or in the skies or in the earth, Allah will Come with it [31:16].** And the rock is upon the soil, and none know what is beneath the soil except Allah^{azwj} 1

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى الْأَرْضَ دَحَاهَا مِنْ تَحْتِ الْكَعْبَةِ، ثُمَّ بَسَطَهَا عَلَى الْمَاءِ، فَأَحَاطَتْ بِكُلِّ شَيْءٍ، فَفَخَّرَتِ الْأَرْضُ وَ قَالَتْ: أَحَاطَتْ بِكُلِّ شَيْءٍ فَمَنْ يَعْلِينِي وَ كَانَ فِي كُلِّ أذنٍ مِنْ آذَانِ الْحُوتِ سِلْسِلَةٌ مِنْ ذَهَبٍ- مَقْرُونَةٌ الطَّرْفِ بِالْعَرْشِ، فَأَمَرَ اللَّهُ الْحُوتَ فَتَحَرَكَ فَتَكَفَّاتِ الْأَرْضَ بِأَهْلِهَا- كَمَا تَتَكَفَّفُ السَّفِينَةُ عَلَى وَجْهِ الْمَاءِ [وَ] قَدْ اسْتَنْدَتْ أَمْوَاغُهُ وَ لَمْ تَسْتَطِعِ الْأَرْضُ الْإِمْتِنَاعَ،

1 The words notified by the Imam^{asws} (bull, whale) are names of scientific facts, and natural phenomena, and subtle forces which the minds fail to recognise, and know its contents, and to fathom these at the moment, and rather he^{asws} taught these in order to enable the listener to grasp it upon that simplification.

So when Allah^{azwj} the Exalted Created the earth, He^{azwj} Spread it beneath the Kabah, then Extended it upon the water, so it overcame everything. So the earth prided and it said, 'I have overcome everything, so who can overcome me?'. And it was so that in each ear from the ears of the whale was a chain of gold, couple with the side of the Throne. So Allah^{azwj} Commanded the whale, and it moved, so the earth swayed with its inhabitants like the swaying of the ship upon the surface of the water, and its waves had intensified, and the earth was not able to prevent it.

فَفَخَّرَ الْحُوتُ وَ قَالَ: غَلَبْتُ الْأَرْضَ الَّتِي أَحَاطَتْ بِكُلِّ شَيْءٍ، فَمَنْ يَغْلِبُنِي

So the whale prided and said, 'I overcame the earth which had overcome everything, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْجِبَالَ فَأَرَسَاهَا، وَ ثَقَلَ الْأَرْضَ بِهَا، فَلَمْ يَسْتَطِعِ الْحُوتُ أَنْ يَتَحَرَكَ، فَفَخَّرَتِ الْجِبَالُ وَ قَالَتْ: غَلَبْتُ الْحُوتَ الَّذِي غَلَبَ الْأَرْضَ، فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the mountain and sent it, and the earth was heavy with it, and the whale was not able to move. So the mountain prided and said, 'I overcame the whale which have overcome the earth. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْحَدِيدَ فَفَطَعَتْ بِهِ الْجِبَالَ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ فَفَخَّرَ الْحَدِيدُ وَ قَالَ: غَلَبْتُ الْجِبَالَ الَّتِي غَلَبَتِ الْحُوتَ فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the iron, and the mountain was cut with it, and there did not happen to be any defence with it nor a prevention. So the iron prided and said, 'I overcame the mountain which had overcome the whale. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ النَّارَ، فَأَلَانَتْ الْحَدِيدَ وَ فَرَّقَتْ أَجْزَاءَهُ- وَ لَمْ يَكُنْ عِنْدَ الْحَدِيدِ دِفَاعٌ وَ لَا امْتِنَاعٌ.

So Allah^{azwj} Mighty and Majestic Created the fire, so it softened the iron and fragmented its parts, and there did not happen to be a defence with the iron nor a prevention.

فَفَخَّرَتِ النَّارُ وَ قَالَتْ: غَلَبْتُ الْحَدِيدَ الَّذِي غَلَبَ الْجِبَالَ، فَمَنْ يَغْلِبُنِي

So the fire prided and said, 'I overcame the iron which had overcome the mountain. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْمَاءَ، فَأَطْفَأَ النَّارَ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ، فَفَخَّرَ الْمَاءُ وَ قَالَ: غَلَبْتُ النَّارَ الَّتِي غَلَبَتِ الْحَدِيدَ، فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the water, and it extinguished the fire, and there did not happen to be a defence with it nor a prevention. So the water prided and said, 'I overcame the fire which had overcome the iron. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الرِّيحَ فَأَيَّبَسَتْ الْمَاءَ، فَفَخَّرَتِ الرِّيحُ، وَ قَالَتْ: غَلَبْتُ الْمَاءَ الَّذِي غَلَبَ النَّارَ، فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the wind, and is dried up the water. So the wind prided and said, 'I overcame the water which had overcome the fire. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْإِنْسَانَ- فَصَرَفَ الرِّيحَ عَنِ مَجَارِيهَا بِالْبُنْيَانِ [فَفَخَرَ الْإِنْسَانُ] وَ قَالَ: غَلَبْتُ الرِّيحَ الَّتِي غَلَبَتْ الْمَاءَ فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the human being, and he changed the (direction) of the wind away from its flow by the construction. So the human being prided and said, 'I overcame the wind which had overcome the water, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ مَلَكَ الْمَوْتِ فَأَمَاتَ الْإِنْسَانَ، فَفَخَرَ مَلَكُ الْمَوْتِ وَ قَالَ: غَلَبْتُ الْإِنْسَانَ الَّذِي غَلَبَ الرِّيحَ فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the Angel of death, and he killed the human being. So the Angel of death prided and he said, 'I overcame the human being who had overcome the wind. So who can overcome me?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنَا الْفَهَارُ الْعَلَابُ الْوَهَابُ، أَغْلِبُكَ وَ أَغْلِبُ كُلَّ شَيْءٍ، فَذَلِكَ قَوْلُهُ تَعَالَى إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ.

So Allah^{azwj} Mighty and Majestic Said: "I^{azwj} am the Compeller, the Overcomer, the Provider. I^{azwj} Overcome you and I^{azwj} Overcome everything. So these are the Words of the Exalted: **And to Him is Returned the matter, all of it [11:123]**.

[أركان العرش و حملته]

The Pillars of the Throne and its bearers

74 قَالَ: يَا رَسُولَ اللَّهِ مَا أَعْجَبَ هَذِهِ السَّمَكَةَ وَ أَعْظَمَ قُوَّتَهَا، لَمَا تَحَرَّكَتْ حَرَّكَتِ الْأَرْضَ بِمَا عَلَيْهَا- حَتَّى لَمْ تَسْتَطِعِ الْإِمْتِنَاعَ.

S 74 - He (Imam Hassan Al-Askari^{asws}) said: 'So it was said, 'How strange is this fish and how great is its strength, that its movement moves the earth along with whatever is upon it to the extent that the prevention is not possible'.

فَقَالَ رَسُولُ اللَّهِ ص: أَوْ لَا أَنْبِئُكُمْ بِأَقْوَى مِنْهَا وَ أَعْظَمَ وَ أَرْحَبَ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ ص.

Rasool-Allah^{saww} said: 'Or, shall I^{saww} inform you with (smoothing) stronger than it and greater and more extensive?'. They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْعَرْشَ خَلَقَ لَهُ ثَلَاثِمِائَةَ وَ سِتِّينَ أَلْفَ رُكْنٍ، وَ خَلَقَ عِنْدَ كُلِّ رُكْنٍ ثَلَاثِمِائَةَ وَ سِتِّينَ أَلْفَ مَلَكٍ، لَوْ أَدْنَى اللَّهُ تَعَالَى لِأَصْغَرِهِمْ [ف] النَّقَمَ السَّمَاوَاتِ السَّبْعَ وَ الْأَرْضِينَ السَّبْعَ- مَا كَانَ ذَلِكَ بَيْنَ لَهَوَاتِهِ إِلَّا كَالرَّمْلَةِ فِي الْمَفَازَةِ الْفَضْفَاضَةِ.

Allah^{azwj} Mighty and Majestic, when He^{azwj} Created the Throne, Created three hundred and sixty thousand corners for it, and Created at each corner three hundred and sixty thousand Angels. If Allah^{azwj} was to Permit the smallest of them, he would

swallow the seven skies and the seven earths – and that would not be in mouth except like a grain of sand loosely in the wasteland.

فَقَالَ اللَّهُ تَعَالَى [لَهُمْ]: يَا عِبَادِي- اَحْمِلُوا عَرْشِي هَذَا، فَتَعَاظَوْهُ فَلَمْ يُطِيقُوا حَمْلَهُ وَ لَا تَحْرِيكَهُ. فَخَلَقَ اللَّهُ تَعَالَى مَعَ كُلِّ وَاحِدٍ مِنْهُمْ وَاحِدًا، فَلَمْ يَقْدِرُوا أَنْ يُزْعِزُوهُ فَخَلَقَ اللَّهُ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ عَشْرَةً، فَلَمْ يَقْدِرُوا أَنْ يُحَرِّكُوهُ فَخَلَقَ [اللَّهُ تَعَالَى] بَعْدَ كُلِّ وَاحِدٍ مِنْهُمْ، مِثْلَ جَمَاعَتِهِمْ- فَلَمْ يَقْدِرُوا أَنْ يُحَرِّكُوهُ.

Allah^{azwj} the Exalted Said to them: “O My^{azwj} servants! – Carry this Throne of Mine^{azwj}!” So they came to it, but they were not able to carry it, nor (even) move it. So Allah^{azwj} Created one (more), along with each one of them, but they were (still) not able to unsettle it. So Allah^{azwj} created ten (more) with each one of them, but they were (still) not able to move it. So Allah^{azwj} the Exalted Created with the number of each one of them, the like of their group. But, they were not able to move it.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِجَمِيعِهِمْ: خَلُّوهُ عَلَيَّ أَمْسِكُوهُ بِقُدْرَتِي. فَخَلُّوهُ، فَأَمْسَكُوهُ اللَّهُ عَزَّ وَ جَلَّ بِقُدْرَتِهِ. ثُمَّ قَالَ لِثَمَانِيَةٍ مِنْهُمْ: اَحْمِلُوهُ أَنْتُمْ. فَقَالُوا: [يَا] رَبَّنَا- لَمْ نَطِيقْهُ نَحْنُ وَ هَذَا الْخَلْقُ الْكَثِيرُ وَ الْجَمُّ الْعَوِيرُ، فَكَيْفَ نَطِيقُهُ الْآنَ دُونَهُمْ

So Allah^{azwj} Mighty and Majestic Said to their group: “Leave it upon Me^{azwj} until I^{azwj} Hold it with My^{azwj} Power!” So Allah^{azwj} Mighty and Majestic Held it by His^{azwj} Power. Then He^{azwj} Said to eight of them: ‘Carry it!’ But they said, ‘O our Lord^{azwj}! We and these numerous creatures and the myriads could not bear it, so how can we (eight) bear it now beside them?’

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنِّي أَنَا اللَّهُ الْمُقَرَّبُ لِلْبَعِيدِ، وَ الْمُدَلِّلُ لِلْعَبِيدِ وَ الْمُخَفِّفُ لِلشَّدِيدِ، وَ الْمُسَهِّلُ لِلْعَسِيرِ، أَفَعَلْ مَا أَسَاءَ وَ أَحْكُمْ [بِ] مَا أَرِيدُ، أَعَلَمَكُمُ كَلِمَاتٍ تَقُولُونَهَا يُخَفِّفُ بِهَا عَلَيْكُمُ.

So Allah^{azwj} Mighty and Majestic Said: “I^{azwj}, I^{azwj} am Allah^{azwj}! The Drawer closer of the distant, and I^{azwj} Humiliate the stubborn, and the Lightener of the heavy, and the Easer of the difficult! I^{azwj} Do whatever I^{azwj} so Desire to and I^{azwj} Decide with whatever I^{azwj} Want to. I^{azwj} shall Teach you all certain words (for you) to be saying these, by which it would be lightened upon you’.

قَالُوا: وَ مَا هِيَ يَا رَبَّنَا قَالَ: نَقُولُونَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

They said, ‘And what are these, O our Lord^{azwj}?’ He^{azwj} Said: “You should be saying, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful’ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), and , ‘There is neither Might nor Strength except with Allah^{azwj} the Exalted, the Magnificent’ (لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ), and send *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}’.

فَقَالُواهَا، فَحَمَلُوهُ وَ خَفَّ عَلَى كَوَاهِلِهِمْ- كَشَعْرَةٍ نَابِتَةٍ عَلَى كَاهِلِ رَجُلٍ جَلْدٍ قَوِيٍّ.

So they said it and it was light upon their shoulders – like a hair growing upon a shoulder of a man, rigid (and) strong.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِسَائِرِ تِلْكَ الْأَمْثَلِكِ: خَلُّوا عَلَيَّ [كَوَاهِلِ] هُوَ لَاءِ الثَّمَانِيَةِ عَرْشِي لِاحْمَالُوهُ وَ طُوفُوا أَنْتُمْ حَوْلَهُ، وَ سَبِّحُونِي وَ مَجِّدُونِي وَ قَدِّسُونِي، فَإِنِّي أَنَا اللَّهُ الْقَادِرُ عَلَى مَا رَأَيْتُمْ- وَ [أَنَا] عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

So Allah^{azwj} Mighty and Majestic Said to the rest of those Angels: “Leave My^{azwj} Throne to be upon the shoulders of these eight in order to carry it, and you (all) should be performing *Tawaaf* around it, and be Praising Me^{azwj} and Glorifying Me^{azwj} and Extolling My^{azwj} Holiness, for I^{azwj}, I^{azwj} am Allah^{azwj}, the Able upon what you are seeing, and I^{asws} an Able upon everything”.

[قصة سعد بن معاذ، و جليل مرتبته:]

Story of Sa'ad Bin Muaz and his majestic rank

75 فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص: مَا أَعْجَبَ أَمْرَ هَؤُلَاءِ الْمَلَائِكَةِ حَمَلَةَ الْعَرْشِ فِي قُوَّتِهِمْ وَ عِظَمَ خَلْقِهِمْ! فَقَالَ رَسُولُ اللَّهِ ص: هَؤُلَاءِ مَعَ قُوَّتِهِمْ لَا يُطِيقُونَ حَمْلَ صَحَائِفَ - تَكْتُبُ فِيهَا حَسَنَاتُ رَجُلٍ مِنْ أُمَّتِي.

S 75 – So the companions of Rasool-Allah^{saww} said, ‘How strange is the affair of these Angels, bearers of the Throne, regarding their strength and the greatness of their creation!’ So Rasool-Allah^{saww}! They, with their strength, are not able to carry (even) the parchments wherein is written the good deeds of a man from my^{saww} community’.

قَالُوا: وَ مَنْ هُوَ يَا رَسُولَ اللَّهِ لِنَجْبِهِ وَ نُعْظَمِهِ وَ تَنَقَّرَبَ إِلَى اللَّهِ بِمُؤَالَاتِهِ قَالَ: ذَلِكَ الرَّجُلُ، رَجُلٌ كَانَ قَاعِدًا مَعَ أَصْحَابِ لَهُ فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ بَيْتِي مُعْطِي الرَّأْسِ [ف] لَمْ يَعْرِفْهُ.

They said, ‘And who is he, O Rasool-Allah^{saww}, so that we can love him and revere him, and we can draw closer to Allah^{azwj} by his^{asws} Wilayah’. He^{saww} said: ‘That is the man, a man who was seated along with companion of his, so a man from the People^{asws} of my^{saww} Household passed by, having covered the head so he could not be recognised.

فَلَمَّا جَاوَزَهُ التَّفَتَّ خَلْفَهُ فَعَرَفَهُ، فَوَثَبَ إِلَيْهِ قَائِمًا حَافِيًا حَاسِرًا، وَ أَخَذَ بِيَدِهِ فَفَقَبَّلَهَا وَ قَبَّلَ رَأْسَهُ وَ صَدْرَهُ وَ مَا بَيْنَ عَيْنَيْهِ - وَ قَالَ: يَا أَبِي أَنْتَ وَ أُمِّي يَا شَقِيْقَ رَسُولِ اللَّهِ، لَحْمُكَ لَحْمُهُ، وَ دَمُكَ دَمُهُ، وَ عِلْمُكَ مِنْ عِلْمِهِ، وَ حِلْمُكَ مِنْ حِلْمِهِ، وَ عَقْلُكَ مِنْ عَقْلِهِ، أَسْأَلُ اللَّهَ أَنْ يُسْعِدَنِي بِمَحَبَّتِكُمْ أَهْلَ الْبَيْتِ.

So when he had passed by them, he turned around, he recognised him. So he leapt up standing, barefooted, bareheaded, and grabbed his hand and kissed it, and kissed his head and his chest and what is between his eyes, and said, ‘By my father and my mother, O brother^{asws} of Rasool-Allah^{saww}! Your^{asws} flesh is his^{saww} flesh, and your^{asws} blood is his^{saww} blood, and your^{asws} knowledge is from his^{saww} knowledge, and your^{asws} forbearance is from his^{saww} forbearance, and your^{asws} intellect is from his^{saww} intellect. Ask Allah^{azwj} that He^{azwj} Assists me with (having) your^{asws} love, the People^{asws} of the Household’.

فَأَوْجَبَ اللَّهُ [لَهُ] بِهِذَا الْفِعْلِ، وَ هَذَا الْقَوْلِ مِنَ الثَّوَابِ - مَا لَوْ كُتِبَ تَفْصِيلُهُ فِي صَحَائِفِهِ لَمْ يُطِقْ حَمْلَهَا جَمِيعُ هَؤُلَاءِ الْمَلَائِكَةِ الطَّائِفِينَ بِالْعَرْشِ، وَ الْأَمْلَاقِ الْحَامِلِينَ لَهُ -

Therefore Allah^{azwj} Obligated for him, due to this deed and these words, from the Rewards – what, if its details is written in his parchment, they would not (be able to) endure carrying it, the entirety of these Angels performing *Tawaaf* of the Throne, and the Angels, the bearers of it.

فَقَالَ لَهُ: أَصْحَابُهُ لَمَّا رَجَعَ إِلَيْهِمْ: أَنْتَ فِي جَلَالَتِكَ وَ مَوْضِعِكَ مِنَ الْإِسْلَامِ، وَ مَحَلِّكَ عِنْدَ رَسُولِ اللَّهِ ص تَفْعَلُ بِهِذَا مَا نَرَى فَقَالَ لَهُمْ: أَيُّهَا الْجَاهِلُونَ- وَ هَلْ يُنَابُ فِي الْإِسْلَامِ إِلَّا بِحُبِّ مُحَمَّدٍ ص وَ حُبِّ هَذَا فَأَوْجَبَ اللَّهُ [لَهُ] بِهِذَا الْقَوْلِ- مِثْلَ مَا كَانَ أَوْجَبَ لَهُ بِذَلِكَ الْفِعْلِ وَ الْقَوْلِ أَيْضًا.

So his companions said to him, when he returned to them, 'You are in your majesty and your position from Al-Islam, and your place in the presence of Rasool-Allah^{saww}. You are doing with this one what we did not see (before)'. He said to them, 'O you ignorant ones! And can one be Rewarded in Al-Islam except by the love of Muhammad^{saww} and the love of this one^{asws}? Allah^{azwj} has Obligated for him due to this speech, the like of what He^{azwj} Obligated for him due to that deed and the words as well'.

فَقَالَ رَسُولُ اللَّهِ ص: وَ لَقَدْ صَدَّقَ فِي مَقَالِهِ- لِأَنَّ رَجُلًا لَوْ عَمَّرَهُ اللَّهُ عَزَّ وَ جَلَّ- مِثْلَ عُمُرِ الدُّنْيَا مِائَةَ أَلْفِ مَرَّةٍ، وَ رَزَقَهُ مِثْلَ أَمْوَالِهَا مِائَةَ أَلْفِ مَرَّةٍ، فَانْفَقَ أَمْوَالَهُ كُلَّهَا فِي سَبِيلِ اللَّهِ- وَ أَقْنَى عُمُرَهُ صَلَاتِهِ نَهَارَهُ، قَائِمٌ لَيْلَهُ، لَا يُفْتَرُ شَيْئًا [مِنْهُ] وَ لَا يَسَامُ، ثُمَّ لَقِيَ اللَّهَ تَعَالَى مُنْطَوِيًا، عَلَى بَعْضِ مُحَمَّدٍ أَوْ بَعْضِ ذَلِكَ الرَّجُلِ الَّذِي قَامَ إِلَيْهِ هَذَا الرَّجُلُ مُكْرِمًا، إِلَّا أَكْبَهُ اللَّهُ عَلَى مَنْخَرِيهِ فِي نَارِ جَهَنَّمَ، وَ لَرَدَّ اللَّهُ عَزَّ وَ جَلَّ أَعْمَالَهُ عَلَيْهِ وَ أَحْبَطَهَا.

Rasool-Allah^{saww} said: 'And he was truthful in his speech – because, a man, if Allah^{azwj} Mighty and Majestic was to Grant him a life-span – similar to the life-span of the world a hundred thousand times over, and Grace him similar to its wealth one hundred thousand times over, so he spends his wealth, all of it, in the Way of Allah^{azwj} – and he finishes his life Fasting his days, standing (for *Salat*) in his nights, not reducing anything from it nor getting bored, then meets Allah^{azwj} the Exalted intent upon hatred of Muhammad^{saww} or hatred of that man^{asws} to whom what man stood up to honour, except that Allah^{azwj} would Fling him upon his nostrils into the Fire of Hell, and Allah^{azwj} Mighty and Majestic would Return his deeds back upon him and Thwart them.

[قَالَ]: فَقَالُوا: وَ مِنْ هَذَانِ الرَّجُلَانِ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ص: أَمَّا الْقَاعِلُ مَا فَعَلَ بِذَلِكَ الْمُقْبِلِ الْمُعْطِي رَأْسَهُ- فَهُوَ هَذَا- فَتَبَادَرَ الْقَوْمُ إِلَيْهِ يَنْظُرُونَهُ، فَإِذَا هُوَ سَعْدٌ بِنُ مَعَاذِ الْأَوْسِيِّ الْأَنْصَارِيِّ.

He (Imam Hassan Al-Askari^{asws}) said: 'So they said, 'And who are these two men, O Rasool-Allah^{saww}? Rasool-Allah^{saww} said: 'As for the doer who did with that one covered of face, so he is this one!' So the people turned around to look at him, and it was Sa'ad Bin Muaz Al-Awsy Al-Ansaary.

وَ أَمَّا الْمُقُولُ لَهُ هَذَا الْقَوْلُ، فَهَذَا الْآخِرُ الْمُقْبِلُ الْمُعْطِي رَأْسَهُ. فَنَظَرُوا، فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And as for the one spoken to which these words, so this is the other one covered of head! So they looked, and it was Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ: مَا أَكْثَرَ مَنْ يَسْعُدُ بِحُبِّ هَذَيْنِ، وَ مَا أَكْثَرَ مَنْ يَشْقَى مِمَّنْ يَحِبُّ أَحَدَهُمَا وَ يُغْضِ الْآخَرَ، إِنَّهُمَا جَمِيعًا يَكُونَانِ خَصْمًا لَهُ- وَ مَنْ كَانَا لَهُ خَصْمًا كَانَ مُحَمَّدٌ لَهُ خَصْمًا- وَ مَنْ كَانَ مُحَمَّدٌ لَهُ خَصْمًا كَانَ اللَّهُ لَهُ خَصْمًا [وَ] فَالَجَّ عَلَيْهِ وَ أَوْجَبَ (اللَّهُ عَلَيْهِ عَذَابَهُ).

Then he^{saww} said: 'How often one becomes fortunate by loving these two, and how often one becomes wretched from the ones who impersonates the love for one of them and hates the other. Both of them together would become disputants to him – and the one to whom he^{asws} is a disputant, Muhammad^{saww} would be a disputant to him, and the one to whom Muhammad^{saww} was a disputant, Allah^{azwj} would be a

Disputant to him, and would be Enraged upon him, and Allah^{azwj} would Obligate the Fire upon him’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ- إِنَّمَا يَعْرِفُ الْفَضْلَ أَهْلُ الْفَضْلِ.

Then Rasool-Allah^{saww} said: ‘O servants of Allah^{azwj}! But rather, the people of merit recognise the merit’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص (لِسَعْدِ: أَبَشِيرُ) فَإِنَّ اللَّهَ يَخْتِمُ لَكَ بِالشَّهَادَةِ وَ يَهْلِكُ بِكَ أُمَّةً مِنَ الْكُفْرَةِ، وَ يَهْتَزُّ (عَرْشُ الرَّحْمَنِ) لِمَوْتِكَ، وَ يَدْخُلُ بِشَفَاعَتِكَ الْجَنَّةَ مِثْلُ عَدَدِ [شُعُورِ] الْحَيَوَانَاتِ كُلِّهَا.

Then Rasool-Allah^{saww} said to Sa’ad: ‘Receive glad tidings, for Allah^{azwj} has Sealed (Ordained) the martyrdom for you and would Destroy a community of *Kafirs* by you, and the Throne of the Beneficent would shake at your death, and there would be entering the Paradise, by your intercession, a number like the hairs of the animals, all of them’.

قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا تَقْتَرِشُونَهَا لِمَنَامِكُمْ وَ مَقِيلِكُمْ.

He^{asws} said: ‘So these are the Words of the Exalted: **Who Made the earth a resting place for you [2:22]**, a resting place for your sleep and rest.

وَ السَّمَاءَ بِنَاءً سَفْفًا مَحْفُوظًا أَنْ تَقَعَ عَلَى الْأَرْضِ- بِفُؤْرَتِهِ تَجْرِي فِيهَا شَمْسُهَا وَ قَمَرُهَا وَ كَوَاكِبُهَا- مُسَخَّرَةً لِمَنَافِعِ عِبَادِهِ وَ إِمَانِيهِ.

And the sky a canopy - a ceiling Protected from falling on to the earth by His Power, wherein its sun and its moon and its stars are subservient for the benefits of His^{azwj} servants and His^{azwj} maids.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: لَا تُعْجِبُوا لِجَفْظِهِ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَحْفَظُ مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ. قَالُوا: وَ مَا هُوَ قَالَ: أَعْظَمُ مِنْ ذَلِكَ- ثَوَابُ طَاعَاتِ الْمُحِبِّينَ لِمُحَمَّدٍ وَ آلِهِ.

Then Rasool-Allah^{saww} said: 'Do not be surprised at His^{azwj} Protecting the sky from falling onto the earth, for Allah^{azwj} Mighty and Majestic Protect what is greater than that'. They said: 'What is that?' He^{saww} said: 'Greater than this are the Rewards of the obedience of those that love Muhammad^{saww} and his^{saww} Progeny^{asws}.'

ثُمَّ قَالَ: وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً يَعْنِي الْمَطَرَ يَنْزِلُ مَعَ كُلِّ قَطْرَةٍ مَلَكٌ- يَضَعُهَا فِي مَوْضِعِهَا الَّذِي يَأْمُرُهُ بِهِ رَبُّهُ عَزَّ وَ جَلَّ. فَعَجِبُوا مِنْ ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ص: أَوْ تَسْتَكْبِرُونَ عَدَدَ هَوْلَاءِ [إِنَّ عَدَدَ الْمَلَائِكَةِ الْمُسْتَغْفِرِينَ لِمُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَكْثَرُ مِنْ عَدَدِ هَوْلَاءِ]، وَ إِنَّ عَدَدَ الْمَلَائِكَةِ اللَّاعِنِينَ لِمُبْغِضِيهِ أَكْثَرُ مِنْ عَدَدِ هَوْلَاءِ.

Then Allah^{azwj} Says: **and (Who) Sends down water from the sky** – Meaning the rain. An Angel descends with every drop, placing it in its (appropriate) place which his Lord^{azwj} Mighty and Majestic Commanded with’. So they were astounded from that, and Rasool-Allah^{saww} said: ‘Or are you considering their number as large? The number of the Angels who as seeking Forgiveness for those that love Ali^{asws} Bin Abu Talib^{asws} is more in number than them, and that the number of the Angels who are cursing those that hate him^{asws} is more than them’.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: «فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ» أَلَا تَرَوْنَ كَثْرَةَ [عَدَدِ] هَذِهِ الْأُورَاقِ وَالْحُبُوبِ وَالْحَشَائِشِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ مَا أَكْثَرَ عَدَدَهَا!

Then Allah^{azwj} Mighty and Majestic Said: ***Then brings forth the fruits by it as a sustenance for you*** – Are you not seeing how numerous are these leaves and the grains and the grass?’ They said, ‘Yes, O Rasool-Allah^{saww}! How numerous is their number!’

قَالَ رَسُولُ اللَّهِ ص: أَكْثَرَ عَدَدًا مِنْهَا مَلَائِكَةٌ يَبْتَدِلُونَ لِأَلِ مُحَمَّدٍ ص فِي خِدْمَتِهِمْ، أَلَا تَرَوْنَ فِيمَا يَبْتَدِلُونَ لَهُمْ [يَبْتَدِلُونَ] فِي حَمَلِ أَطْبَاقِ النُّورِ، عَلَيْهَا التُّحَفُ مِنْ عِنْدِ رَبِّهِمْ فَوْقَهَا مَنَادِيلُ النُّورِ، [و] يَخْدِمُونَهُمْ فِي حَمَلِ مَا يَحْمِلُ آلُ مُحَمَّدٍ مِنْهَا إِلَى شِعْبَتِهِمْ وَ مُحِبِّيهِمْ، وَإِنْ طَبَقًا مِنْ تِلْكَ الْأَطْبَاقِ يَشْتَمِلُ مِنَ الْخَيْرَاتِ- عَلَى مَا لَا يَفِي بِأَقْلٍ جُزْءٍ مِنْهُ جَمِيعُ أَمْوَالِ الدُّنْيَا.

Rasool-Allah^{saww} said: ‘A greater number than it are the Angels serving the Progeny^{asws} of Muhammad^{saww} being in their^{asws} service. Are you knowing regarding what they are serving them^{asws}? They are serving in carrying the layers of light, upon which are the gifts from the Presence of their^{asws} Lord^{azwj}. Above these are the towels of light, and they are serving them^{asws} in carrying what the Progeny^{asws} of Muhammad^{saww} are carrying to their^{asws} Shias and those that love them^{asws}; and that a layer from those layers contains from the goodness upon what the least part from it cannot be equated to the entirety of the wealth of the world’.

قوله عز و جل و إن كنتم في ريب مما نزلنا على عبدنا فأتوا بسورة من مثله و ادعوا شهداءكم من دون الله إن كنتم صادقين

And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23]

فَإِنْ لَمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

But if you do not do it, and you will never be doing it, then fear the Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24]

وَ بَشِّرِ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَ أُنُوا بِهِ مُتَشَابِهًا وَ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَ هُمْ فِيهَا خَالِدُونَ

And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens beneath which rivers flow; whenever they would be Graced from it, from its fruits as a sustenance, they shall say: This is which was Graced to us from before; and they shall be Given it, a resemblance, and for them therein would be pure wives, and they would be immortal in it. [2:25]

76 قَالَ الْإِمَامُ ع فَلَمَّا ضَرَبَ اللَّهُ الْأَمْثَالَ لِلْكَافِرِينَ الْمُجَاهِرِينَ- الدَّافِعِينَ لِنُبُوَّةِ مُحَمَّدٍ ص وَ النَّاصِبِينَ الْمُنَافِقِينَ لِرَسُولِ اللَّهِ ص، الدَّافِعِينَ مَا قَالَهُ مُحَمَّدٌ ص فِي أَخِيهِ عَلِيٍّ، وَ الدَّافِعِينَ أَنْ يَكُونَ مَا قَالَهُ عَنِ اللَّهِ تَعَالَى، وَ هِيَ آيَاتُ مُحَمَّدٍ ص وَ مُعْجَزَاتُهُ [لِمُحَمَّدٍ] مُضَافَةً إِلَى آيَاتِهِ الَّتِي بَيَّنَّهَا لِعَلِيٍّ ع بِمَكَّةَ وَ الْمَدِينَةَ، وَ لَمْ يَزِدَا دُوا إِلَّا عُتُوًّا وَ طُغْيَانًا

S 76 - The Imam (Hassan Al-Askari^{asws}) said: 'So when Allah^{azwj} Struck the examples for the unbelievers who were outspoken against the Prophet-hood of Muhammad^{saww} and the *Nasibis* (Hostile ones) who were hypocritical towards Rasool-Allah^{saww}, who were against whatever Muhammad^{saww} said regarding his^{saww} brother Ali^{asws}, and

against whatever he^{saww} said on behalf of Allah^{azwj}, and these are the Signs Given to Muhammad^{saww} and His^{azwj} miracles for Muhammad^{saww} in addition to His^{azwj} Verses which were clearly for Ali^{asws} in Mecca and Medina, and it did not increase them in anything except insolence and tyranny.

قَالَ اللَّهُ تَعَالَى لِمَرَدَّةِ أَهْلِ مَكَّةَ وَ عَنَاءِ أَهْلِ الْمَدِينَةِ: وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا حَتَّىٰ تَجْحَدُوا أَنْ يَكُونَ مُحَمَّدٌ رَسُولَ اللَّهِ ص- وَ أَنْ يَكُونَ هَذَا الْمُنزَّلُ عَلَيْهِ [كَلَامِي، مَعَ إِظْهَارِي عَلَيْهِ] بِمَكَّةَ، الْبَاهِرَاتِ مِنَ الْآيَاتِ كَالْعَمَامَةِ الَّتِي كَانَتْ يُظَلُّهُ بِهَا فِي أَسْفَارِهِ، وَ الْجَمَادَاتِ الَّتِي كَانَتْ تُسَلِّمُ عَلَيْهِ مِنَ الْجِبَالِ- وَ الصُّخُورِ وَ الْأَحْجَارِ وَ الْأَشْجَارِ، وَ كِدْفَاعِهِ قَاصِدِيهِ بِالْقَتْلِ عَنْهُ وَ قَتْلِهِ إِيَّاهُمْ، وَ كَالشَّجَرَتَيْنِ الْمُتْبَاعِدَتَيْنِ اللَّتَيْنِ تَلَاصَقَتَا- فَفَعَدَّ خَلْفَهُمَا لِحَاجَتِهِ، ثُمَّ تَرَجَعْنَا إِلَىٰ مَكَاتِهِمَا كَمَا كَانَتَا، وَ كُدَايِهِ الشَّجَرَةَ فَجَاءَتْهُ مُجِيبَةً خَاضِعَةً ذَلِيلَةً، ثُمَّ أَمَرَهُ لَهَا بِالرُّجُوعِ فَرَجَعَتْ سَامِعَةً مُطِيعَةً

Allah^{azwj} Said to apostates of Mecca and the hardened ones of Al-Medina: **And if you are in doubt as to that which We Revealed unto Our servant [2:23]** to the extent that you are denying that Muhammad^{saww} happens to be Rasool-Allah^{azwj} and that which has been Revealed unto him^{saww} is My^{azwj} Speech, and what I^{azwj} had made Apparent to him^{saww} in Mecca, the clear Signs (miracles), like the cloud which used to give him^{saww} shade during his^{saww} journeys, and the rocks which used to greet upon him^{saww}, from the mountains and the stones and the trees, and like the dispelled those that tried to kill him^{saww}, and them being killed instead, and like when the two trees which were separate came to be joined together from which he^{saww} sat behind them to fulfil his^{saww} need and then the trees returned back to as they used to be, and like when he^{saww} beckoned the tree to come to him^{saww} and it came to him^{saww} like an obedient and humble, and then ordered it to go back and so it returned upon hearing obediently.

فَأْتُوا يَا مَعْشَرَ قُرَيْشٍ وَ الْيَهُودِ (وَ يَا مَعْشَرَ النَّوَاصِبِ) الْمُنتَحِلِينَ الْإِسْلَامَ، الَّذِينَ هُمْ مِنْهُ بَرَاءٌ، وَ يَا مَعْشَرَ الْعَرَبِ الْفُصَحَاءِ الْبُلْغَاءِ نَوِي الْأَلْسُنِ بِسُورَةٍ مِنْ مِثْلِهِ مِنْ مِثْلِ مُحَمَّدٍ ص، رَجُلٌ مِنْكُمْ لَا يَقْرَأُ وَ لَا يَكْتُبُ وَ لَمْ يَدْرُسْ كِتَابًا، وَ لَا اخْتَلَفَ إِلَىٰ عَالِمٍ وَ لَا تَعَلَّمَ مِنْ أَحَدٍ، وَ أَنْتُمْ تَعْرِفُونَهُ فِي أَسْفَارِهِ وَ حَضْرِهِ بَقِيَ كَذَلِكَ أَرْبَعِينَ سَنَةً ثُمَّ أَوْتِيَ جَوَامِعَ الْعِلْمِ [حَتَّىٰ عِلْمٌ] الْأَوَّلِينَ وَ الْآخِرِينَ.

Then bring O group of Quraysh and the Jews (and O group of *Nasibis*) the imposters of Al-Islam, those who are disavowed from it, and O group of Arabs eloquent in your speeches, **a Chapter like it** like the one brought by Muhammad^{saww}, a man from among you who did not read or write in any school (being established by people), nor did he disagree with a teacher nor learn from any one, and you know about him^{saww} in his^{saww} journeys and in his^{saww} presence, and he^{saww} remained like that for forty years. Then he^{saww} gave you comprehensive knowledge, to the extent he^{saww} taught the knowledge of the formers ones and the latter ones.

فَإِنْ كُنْتُمْ فِي رَيْبٍ مِنْ هَذِهِ الْآيَاتِ- فَأْتُوا مِنْ مِثْلِ هَذَا الْكَلَامِ لِتَبَيِّنَ أَنَّهُ كَاذِبٌ كَمَا تَرَعُمُونَ، لِأَنَّ كُلَّ مَا كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ- فَسُبُوحٌ لَهُ نَظِيرٌ فِي سَائِرِ خَلْقِ اللَّهِ.

And if you are in doubt [2:23] of these signs, so come the likes of this Speech to clarify that he^{saww} is untruthful as you are alleging, because whatever was from the presence of other than Allah^{azwj}, so you would not be (able to find) a match for it among the rest of the creatures of Allah^{azwj}.

وَ إِذْ كُنْتُمْ مَعْشَرَ قُرَيْشٍ الْكُتُبِ مِنَ الْيَهُودِ وَ النَّصَارَىٰ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ مُحَمَّدٌ ص مِنْ شَرَائِعِهِ، وَ مِنْ نَصْبِهِ أَخَاهُ سَيِّدَ الْوَصِيِّينَ وَ صَيِّبًا- بَعْدَ أَنْ قَدْ أَظْهَرَ لَكُمْ مُعْجَزَاتِهِ الَّتِي مِنْهَا: أَنْ كَلَّمْتَهُ الذَّرَاعُ الْمُسْمُومَةُ، وَ نَاطَقَهُ ذُنُوبٌ وَ حَنَّ إِلَيْهِ الْعُودُ وَ

هُوَ عَلَى الْمُنْبَرِ وَ دَفَعَ اللَّهُ عَنْهُ السَّمَّ الَّذِي دَسَّنَهُ الْيَهُودُ فِي طَعَامِهِمْ، وَ قَلَبَ عَلَيْهِمُ الْبِلَاءَ وَ أَهْلَكُهُمْ بِهِ، وَ كَثُرَ الْقَلِيلَ مِنَ الطَّعَامِ

And if you are a group reciting the Books from the Jews and the Christians, are in doubt from what Muhammad^{saww} has come with from his^{saww} Legislation, and his^{saww} appointing his^{saww} brother^{asws} as the chief of the successors^{as}, as a successor^{asws}, after having had manifested to you all his^{saww} miracles from which are – the speech of the poisoned arm (of the sheep), and the speaking wolf, and the wailing of the trunk while he^{saww} was upon the Pulpit, and Allah^{azwj} Repelling the poison from him^{saww} which the Jews mixed it in his^{saww} meal, and the affliction overturned upon them and destroyed them with it, and the plentiness of the little food.

فَأَتُوا بِسُورَةٍ مِنْ مِثْلِهِ يَعْنِي مِنْ مِثْلِ [هَذَا] الْقُرْآنِ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ ع وَ الْكُتُبِ الْأَرْبَعَةَ عَشَرَ فَإِنَّكُمْ لَا تَجِدُونَ فِي سَائِرِ كُتُبِ اللَّهِ سُورَةً- كَسُورَةٍ مِنْ هَذَا الْقُرْآنِ. وَ كَيْفَ يَكُونُ كَلَامُ مُحَمَّدٍ الْمُنْقُولِ أَفْضَلَ مِنْ سَائِرِ كَلَامِ اللَّهِ وَ كُتُبِهِ، يَا مَعْشَرَ الْيَهُودِ وَ النَّصَارَى.

Then bring a Chapter like it - Meaning the like of this Quran, from the Torah and the Evangel and the Psalms and the Parchments of Ibrahim^{as} and the fourteen Books, for you will not be finding in the rest of the Books of Allah^{azwj} a Chapter like the Chapters from this Quran. And how can the speech of Muhammad^{saww} be higher than the rest of the Speech of Allah^{azwj} in the rest of His Books, O group of Jews and Christians?'

ثُمَّ قَالَ لِجَمَاعَتِهِمْ: «وَ ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ» ادْعُوا أَصْنَامَكُمْ الَّتِي تَعْبُدُونَهَا يَا أَيُّهَا الْمُشْرِكُونَ، وَ ادْعُوا شَيْاطِينَكُمْ يَا أَيُّهَا النَّصَارَى وَ الْيَهُودُ، وَ ادْعُوا قُرْنَاءَكُمْ مِنَ الْمُلْحِدِينَ- يَا مُنَافِقِي الْمُسْلِمِينَ مِنَ النَّصَابِ لِأَلِ مُحَمَّدٍ الطَّيِّبِينَ، وَ سَائِرِ أَعْوَانِكُمْ عَلَى إِرَادَتِكُمْ إِنْ كُنْتُمْ صَادِقِينَ بِأَنَّ مُحَمَّدًا يَقُولُ هَذَا الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِهِ، لَمْ يَنْزِلْهُ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ، وَ إِنْ مَا ذَكَرَهُ مِنْ فَضْلِ عَلِيِّ ع عَلَى جَمِيعِ أُمَّتِهِ- وَ قَلْدَهُ سِيَاسَتَهُمْ لَيْسَ بِأَمْرِ أَحْكَمِ الْحَاكِمِينَ.

Then (Allah^{azwj}) Said to these groups: **And call on your witnesses from besides Allah**– Call your idols, which you are worshipping, O you Polytheists! And call upon your Satans^{la}, O you Christians and Jews! And call upon your partners from the apostates, O hypocrites from the Nasibis (Hostile ones) to the Progeny^{asws} of Muhammad^{saww}, the goodly, and the rest of your aiders upon your intentions **if you were truthful** that Muhammad^{saww} is saying this Quran from his^{saww} own self Allah^{azwj} Mighty and Majestic has not Revealed it upon him^{saww}, and that whatever he^{saww} is mentioning from the merits of Ali^{asws} upon the entirety of his^{saww} community and collaring him^{asws} with their politics isn't by the Command of the Wisest of the wise ones!

ثُمَّ قَالَ عَزَّ وَ جَلَّ فَإِنْ لَمْ تَفْعَلُوا أَيُّ [إِنْ لَمْ تَأْتُوا يَا أَيُّهَا الْمُفْرَعُونَ بِحُجَّةٍ رَبِّ الْعَالَمِينَ وَ لَنْ تَفْعَلُوا أَيُّ] وَ لَا يَكُونُ هَذَا مِنْكُمْ أَبَدًا فَانْفُتُوا النَّارَ الَّتِي وَفُودَهَا- حَطْبُهَا النَّاسُ وَ الْحِجَارَةُ تَوْقَدُ [فَ] تَكُونُ عَذَابًا عَلَى أَهْلِهَا أَعَدَّتْ لِلْكَافِرِينَ الْمُكَذِّبِينَ بِكَلَامِهِ وَ نَبِيِّهِ، النَّاصِبِينَ الْعِدَاوَةَ لَوْلِيِّهِ وَ وَصِيِّهِ.

Then the Mighty and Majestic Said: **But if you do not do it [2:24]** – i.e., if you are not coming, O you faulters of a Proof of the Lord^{azwj} of the worlds **and you will never be doing it**, i.e. and this will not be happening from you, ever, **then fear the Fire the fuel** – and its firewood - **of which are the people and stones**, ignited to become a Punishment upon its inhabitants **(it is) prepared for the unbelievers**, beliers of His^{azwj} Speech and His^{azwj} Prophet^{saww}, the establishers of hostility to His^{azwj} Guardian, and his^{saww} successor^{asws}.

قَالَ: فَأَعْلَمُوا بِعَجْزِكُمْ عَنْ ذَلِكَ أَنَّهُ مِنْ قِبَلِ اللَّهِ تَعَالَى- وَ لَوْ كَانَ مِنْ قِبَلِ الْمَخْلُوقِينَ لَقَدَرْتُمْ عَلَيَّ مُعَارَضَتِهِ. فَلَمَّا عَجَزُوا بَعْدَ النَّفْرِيحِ وَ التَّحَدِّي، قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ لَنْ أَجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَيَّ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ، لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

He^{asws} said: ‘So know from your frustrations about that, it is from Allah^{azwj} the Exalted, and had it been from the creatures, they would have been abled upon opposing it. So when they were frustrated after the scorn and the defiance, Allah^{azwj} Mighty and Majestic Said **Say: If humans and jinn get together in order to be coming with the like of this Quran, they would not (be able to) come with the like of it, even though they were aiders of each other’ [17:88].**

[قصة الغمامة]

Story of the clouds

77 قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع فَقُلْتُ لِأَبِي «عَلِيِّ بْنِ مُحَمَّدٍ» ع: كَيْفَ كَانَتْ هَذِهِ الْأَخْبَارُ- فِي هَذِهِ الْآيَاتِ الَّتِي ظَهَرَتْ عَلَيَّ رَسُولِ اللَّهِ ص بِمَكَّةَ وَ الْمَدِينَةِ فَقَالَ: يَا بُنَيَّ اسْتَأْنِيفَ لَهَا النَّهَارَ.

S 77 – Al-Hassan^{asws} Bin Ali^{asws} (Al-Askari^{asws}) said, ‘I^{asws} said to my^{asws} father^{asws} (Ali^{asws} Bin Muhammad^{asws}): ‘How were these Ahadeeth – regarding these signs which appeared upon Rasool-Allah^{saww} at Makkah and Al-Medina?’. So he^{asws} said: ‘O my^{asws} son^{asws}! I^{asws} shall continue it at daytime’.

فَلَمَّا كَانَ فِي الْعَدَا قَالَ: يَا بُنَيَّ- أَمَّا الْغَمَامَةُ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُسَافِرُ إِلَى الشَّامِ مُضَارِبًا لِخَدِيجَةَ بِنْتِ خُوَيْلِدٍ، وَ كَانَ مِنْ مَكَّةَ إِلَى بَيْتِ الْمَقْدِسِ مَسِيرَةً شَهْرٍ فَكَانُوا فِي حَمَارَةٍ الْقَيْظِ يُصِيبُهُمْ حَرٌّ تِلْكَ الْبَوَادِي، وَ رُبَّمَا عَصَفَتْ عَلَيْهِمُ فِيهَا الرِّيَّاحُ وَ سَفَتْ عَلَيْهِمُ الرَّمَالُ وَ التُّرَابَ.

So when it was during the morning, he^{asws} said: ‘O my^{asws} son^{asws}! As for the clouds – Rasool-Allah^{saww} was travelling to Syrian trading for (Syeda) Khadeeja^{asws} daughter of Khuwaylid, and it was so that (the journey) from Makkah to Bayt Al-Maqdis was a travel distance of a month. They suffered from extreme heat, being hit by the heat of that valley, and sometimes they would be hit by the winds blowing upon them the sand and the dust.

وَ كَانَ اللَّهُ تَعَالَى فِي تِلْكَ الْأَحْوَالِ يَبْعَثُ لِرَسُولِ اللَّهِ ص غَمَامَةً- تُظِلُّهُ فَوْقَ رَأْسِهِ تَقِفُ بِوُفُوهِ، وَ تَزُولُ بِزَوَالِهِ، إِنْ تَقَدَّمَ تَقَدَّمَتْ، وَ إِنْ تَأَخَّرَ تَأَخَّرَتْ، وَ إِنْ تَيَامَنَ تَيَامَنْتَ، وَ إِنْ تَيَاسَرَ تَيَاسَرْتَ،

So Allah^{azwj} the Exalted in those states, would Send a cloud for Rasool-Allah^{saww} – shading above his^{saww} head, pausing at his^{saww} pausing, and moving at his^{saww} moving. If he^{saww} proceeded, it would proceed, and if he^{saww} delayed, it would delay, and if he^{saww} went right, it would go right, and if he^{saww} went left, it would go left.

فَكَانَتْ تَكْفُ عَنْهُ حَرَّ الشَّمْسِ مِنْ فَوْقِهِ، وَ كَانَتْ تِلْكَ الرِّيَّاحُ الْمُثِيرَةُ لِتِلْكَ الرَّمَالِ وَ التُّرَابِ، تُسْفِيهَا فِي وُجُوهِ فُرَيْشٍ وَ وُجُوهِ رَوَاحِلِهِمْ حَتَّى إِذَا دَنَّتْ مِنْ مُحَمَّدٍ ص هَدَأَتْ وَ سَكَنَتْ، وَ لَمْ تَحْمِلْ شَيْئًا مِنْ رَمْلِ وَ لَا تُرَابٍ، وَ هَبَّتْ عَلَيْهِ رِيحًا بَارِدَةً لَيِّنَةً، حَتَّى كَانَتْ قَوَائِلُ فُرَيْشٍ يَقُولُ قَائِلُهَا: جَوَارُ مُحَمَّدٍ أَفْضَلُ مِنْ حَبِيمَةٍ.

Thus, it was stopping from him^{saww}, the heat of the sun from above him^{saww}, and it was so, that wind which was stirring that sand and the dust blasting in the faces of Quraysh and the faces of their rides, until when they went near to Muhammad^{saww}, it would subside and settle, and would not carry anything from sand nor dust, and blow a soft cool breeze upon him^{saww}, until it was such that the speaker of the caravan of Quraysh was saying, 'Vicinity of Muhammad^{saww} is better than a tent'.

فَكَانُوا يُلْذَوْنَ بِهِ، وَ يَتَقَرَّبُونَ إِلَيْهِ- فَكَانَ الرِّيحُ يُصِيبُهُمْ بِقُرْبِهِ، وَإِنْ كَانَتْ الْعِمَامَةُ مَقْصُورَةً عَلَيْهِ. وَ كَانَ إِذَا اخْتَلَطَ بِتِلْكَ الْفَوَاقِلِ غُرَبَاءُ، فَإِذَا الْعِمَامَةُ تَسِيرُ فِي مَوْضِعٍ بَعِيدٍ مِنْهُمْ.

So they used to hide by (being near) him^{saww} and used to come closer to him^{saww}, and the wind breeze would waft them due to being in his^{saww} nearness, and even if the cloud was restricted upon him^{saww} only. And it was so that when strangers mingled with the caravan, the cloud would go to a place remote from them.

قَالُوا: إِلَى مَنْ فُرِنَتْ هَذِهِ الْعِمَامَةُ فَقَدْ شَرِفَ وَ كُرِّمَ. فَيَخَاطِبُهُمْ أَهْلُ الْقَافِلَةِ: انظُرُوا إِلَى الْعِمَامَةِ- تَجِدُوا عَلَيْهَا اسْمَ صَاحِبِهَا، وَ اسْمَ صَاحِبِهِ وَ صَفِيَّهُ وَ شَفِيقِهِ.

They said, 'To whom has this cloud been paired with, so he has been ennobled and honoured'. So the people of the caravan addressed them, 'Look at the cloud, you would find upon it the name of its owner, and the name of his^{saww} companion and his^{saww} elite and his^{saww} brother^{asws}'.

فَيَنْظُرُونَ فَيَجِدُونَ مَكْتُوبًا عَلَيْهَا: «لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص، أَيْدُنُهُ بِعَلِيِّ سَيِّدِ الْوَصِيِّينَ، وَ شَرَفْتُهُ بِآلِهِ الْمُؤَلِّينَ لَهُ وَ لِعَلِيِّ وَ أَوْلِيَائِهِمَا، وَ الْمُعَادِينَ لِأَعْدَائِهِمَا» فَيَقْرَأُ ذَلِكَ، وَ يَفْهَمُهُ مَنْ يُحْسِنُ أَنْ يَكْتُبَ، وَ يَقْرَأُ مَنْ لَا يُحْسِنُ ذَلِكَ.

So they were looking and they were finding written upon it: 'There is no god except Allah^{azwj}. Muhammad^{saww} is Rasool-Allah^{saww}. I^{azwj} Aided him^{saww} with Ali^{asws}, Chief of the successors^{as}, and ennobled him^{asws} by his^{asws} Progeny^{asws} (and) the friends to him^{saww} and to Ali^{asws} and to their^{asws} friends, and inimical to their^{asws} enemies'. So he read that and understood it, the one who was good at writing, and he read (as well), the one who was not good at that'.

[تَسْلِيمُ الْجِبَالِ وَ الصُّخُورِ وَ الْأَحْجَارِ عَلَيْهِ ص:]

The greetings of the mountain, and the rocks and the stones upon him^{asws}

78 قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع وَ أَمَّا تَسْلِيمُ الْجِبَالِ وَ الصُّخُورِ وَ الْأَحْجَارِ عَلَيْهِ فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا تَرَكَ التِّجَارَةَ إِلَى الشَّامِ، وَ تَصَدَّقَ بِكُلِّ مَا رَزَقَهُ اللَّهُ تَعَالَى مِنْ تِلْكَ التِّجَارَاتِ، كَانَ يَغْدُو كُلَّ يَوْمٍ إِلَى جِرَاءٍ يَصْعَدُهُ، وَ يَنْظُرُ مِنْ قَلْبِهِ إِلَى أَثَارِ رَحْمَةِ اللَّهِ وَ أَنْوَاعِ عَجَائِبِ رَحْمَتِهِ وَ بَدَائِعِ حِكْمَتِهِ، وَ يَنْظُرُ إِلَى أَكْنَافِ السَّمَاءِ وَ أَقْطَارِ الْأَرْضِ وَ الْبِحَارِ، وَ الْمَقَاوِزِ، وَ الْفَيَافِي، فَيَعْتَبِرُ بِتِلْكَ الْأَثَارِ، وَ يَتَذَكَّرُ بِتِلْكَ الْآيَاتِ، وَ يَعْبُدُ اللَّهَ حَقَّ عِبَادَتِهِ.

S 78 – Ali^{asws} Bin Muhammad^{asws} said: 'And as for the greetings of the mountain, and the rocks and the stones upon him^{asws} – so when Rasool-Allah^{saww} left the trading to Syria and gave in charity with everything what Allah^{azwj} the Exalted had Graced from that business, he^{saww} would go every day to (mount) Hira, ascending it, and he^{saww}

would look from its peak at the effects of the Mercy of Allah^{azwj} and various wonders of His^{azwj} Mercy, and the beauty of His^{azwj} Wisdom, and he^{saww} would look at the fringes of the sky and the regions (horizons) of the earth, and the sea, and the forests, and the deserts. So he^{saww} would take a lesson with those effects and he^{saww} would remember by those signs and worship Allah^{azwj} as is the right of His^{azwj} worship.

فَلَمَّا اسْتَكْمَلَ أَرْبَعِينَ سَنَةً [وَأَنظَرَ اللَّهُ عَزَّ وَجَلَّ إِلَى قَلْبِهِ فَوَجَدَهُ أَفْضَلَ الْقُلُوبِ وَ أَجْلَهَا، وَ أَطْوَعَهَا وَ أَحْسَعَهَا وَ أَحْضَعَهَا، أَذِنَ لِأَبْوَابِ السَّمَاءِ فَفُتِحَتْ، وَ مُحَمَّدٌ ص يَنْظُرُ إِلَيْهَا، وَ أَذِنَ لِلْمَلَائِكَةِ فَنَزَلُوا وَ مُحَمَّدٌ ص يَنْظُرُ إِلَيْهِمْ،

So when he^{saww} was of complete forty years, and Allah^{azwj} Mighty and Majestic Looked at his^{saww} heart, He^{azwj} Found it to be the most superior of the hearts, and its most sublime, and its most obedient, and its most humble, and its most submissive, He^{azwj} Permitted the gateways of the sky, so they opened up, and Muhammad^{saww} looked at them. And He^{azwj} Permitted the Angels, so they descended and Muhammad^{saww} looked at them.

وَ أَمَرَ بِالرَّحْمَةِ فَأَنْزَلَتْ عَلَيْهِ مِنْ لَدُنْ سَاقِ الْعَرْشِ إِلَى رَأْسِ مُحَمَّدٍ وَ عَمَرْتُهُ، وَ نَظَرَ إِلَى جِبْرَائِيلَ الرُّوحِ الْأَمِينِ الْمُطَوَّقِ بِالنُّورِ، طَاوَسَ الْمَلَائِكَةَ هَبَطَ إِلَيْهِ، وَ أَخَذَ بِضِعْبِهِ وَ هَزَّهُ وَ قَالَ: يَا مُحَمَّدُ اقْرَأْ. قَالَ: وَ مَا أَقْرَأُ

And He^{azwj} Commanded with the Mercy so it descended from the base of the Throne unto the head of Muhammad^{saww} and deluged him^{saww}. And he^{saww} looked at Jibraeel^{as} the Trustworthy Spirit encircled with the light, peacock of the Angels descending unto him^{saww}, and he^{as} grabbed his^{saww} forearms and shook (them) and said, 'O Muhammad^{saww}! Read!' He^{saww} said: 'And what shall I^{saww} read?'

قَالَ: يَا مُحَمَّدُ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ- خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ إِلَى قَوْلِهِ مَا لَمْ يَعْلَمْ ثُمَّ أَوْحَى [إِلَيْهِ] مَا أَوْحَى إِلَيْهِ رَبُّهُ عَزَّ وَجَلَّ، ثُمَّ صَعِدَ إِلَى الْعُلُوِّ، وَ نَزَلَ مُحَمَّدٌ ص مِنَ الْجَبَلِ- وَ قَدْ غَشِيَهُ مِنْ تَعْظِيمِ جَلَالِ اللَّهِ، وَ وَرَدَ عَلَيْهِ مِنْ كَبِيرِ شَأْنِهِ مَا رَكِبَهُ بِهِ الْحَمَى وَ النَّافِضُ. يَقُولُ وَ قَدْ اسْتَدَّ عَلَيْهِ مَا يَخَافُهُ- مِنْ تَكْذِيبِ فُرَيْشٍ فِي خَبْرِهِ، وَ نَسْبَتِهِمْ إِيَّاهُ إِلَى الْجُنُونِ، [وَ أَنَّهُ] يَغْتَرِبُهُ شَيْطَانٌ وَ كَانَ مِنْ أَوَّلِ أَمْرِهِ أَعْقَلَ خَلِيفَةِ اللَّهِ، وَ أَكْرَمَ بَرَائِيَاهُ وَ أَبْعَضَ الْأَشْيَاءِ إِلَيْهِ الشَّيْطَانُ وَ أَعْمَالَ الْمَجَانِينِ وَ أَقْوَالَهُمْ.

He^{as} said: 'O Muhammad^{saww}! **Read in the name of your Lord Who Created [96:1] He created the human being from a clot [96:2]** – up to His^{azwj} Words - **what he did not know [96:5]**. Then he^{as} revealed unto him^{saww} what his^{saww} Lord^{azwj} Mighty and Majestic Revealed, then he^{as} ascended to the heights, and Muhammad^{saww} descended from the mountain – and he^{saww} had been overwhelmed from revering the Majesty of Allah^{azwj}, then there came upon him^{saww} from the importance of his^{saww} occupation, he^{saww} was affected by the fever and the chills.

He^{saww} was saying, and it had intensified upon him^{saww} what he^{saww} feared upon from the belying of the Quraysh regarding his^{saww} news, and their linking him^{saww} to the insanity and that he^{saww} was influenced by Satan^{la}, and he^{saww} was from the first time (beginning), an intellectual creature of Allah^{azwj}, and most honourable of their righteous ones, and the most hated of the things to him^{saww} was the Satan^{la}, and the deeds of the insane and their speeches.

فَأَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَشْرَحَ صَدْرَهُ وَ يُشَجِّعَ قَلْبَهُ، فَأَنْطَقَ الْجِبَالَ وَ الصُّخُورَ وَ الْمَدَرَ، وَ كَلَّمَا وَصَلَ إِلَى شَيْءٍ مِنْهَا نَادَاهُ: [السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ،

So, Allah^{azwj} Mighty and Majestic Wanted to Expand his^{saww} chest and Encourage his^{saww} heart. So the mountain, and the rocks, and the clods of mud, and everything what he^{saww} arrived to anything from these, called out to him^{saww}, 'The greetings be upon you^{saww}, O Muhammad^{saww}! The greetings be upon you^{saww}, O Guardian of Allah^{azwj}! The greetings be upon you^{saww}, O Rasool^{saww} of Allah^{azwj}! The greetings be upon you^{saww}, O Beloved of Allah^{azwj}!

أَبَشِرْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَضَّلَكَ وَجَمَّلَكَ وَزَيَّنَكَ- وَ أَكْرَمَكَ فَوْقَ الْخَلَائِقِ أَجْمَعِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ لَا يَحْزُنُكَ قَوْلُ قُرَيْشٍ: إِنَّكَ مَجْنُونٌ، وَ عَنِ الدِّينِ مَفْتُونٌ، فَإِنَّ الْفَاضِلَ مَنْ فَضَّلَهُ [اللَّهُ] رَبُّ الْعَالَمِينَ، وَ الْكَرِيمَ مَنْ كَرَّمَهُ خَالِقُ الْخَلْقِ أَجْمَعِينَ،

Receive glad tidings, for Allah^{azwj} Mighty and Majestic has Graced you^{saww} and Beautified you^{saww} and Adorned you^{saww}, and Honoured you^{saww} above the creatures altogether, from the former ones and the latter ones. It should not grieve you^{saww}, the words of the Quraysh that you^{saww} are insane, and about the Religion, you^{saww} are enchanted, for he^{saww} is the meritorious one, the one whom Allah^{azwj} the Lord^{azwj} of the worlds has Graced, and the benevolent is the one whom He^{azwj} has Honoured, the Creator of the creatures altogether.

فَلَا يَضِيقَنَّ صَدْرُكَ مِنْ تَكْذِيبِ قُرَيْشٍ وَ عِنَاةِ الْعَرَبِ لَكَ، فَسَوْفَ يُبَلِّغُكَ رَبُّكَ أَفْصَىٰ مُنْتَهَىٰ الْكَرَامَاتِ وَ يَرْفَعُكَ إِلَىٰ أَرْفَعِ الدَّرَجَاتِ.

Therefore, do not constrict your^{saww} chest from the belying of the Quraysh and the hardening of the Arabs towards you^{saww}, for soon your^{saww} Lord^{azwj} would Make you^{saww} reach the ultimate of the prestige and Raise you^{saww} to the loftiest of the levels.

وَ سَوْفَ يُنْعَمُ وَ يُفْرَحُ أَوْلِيَاءُكَ- بِوَصِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ سَوْفَ يُبَثُّ عُلُومَكَ فِي الْعِبَادِ وَ الْبِلَادِ، بِمِفْتَاحِكَ وَ بَابِ مَدِينَةِ عِلْمِكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ سَوْفَ يُقَرُّ عَيْنُكَ بِبِنْتِكَ فَاطِمَةَ ع، وَ سَوْفَ يَخْرُجُ مِنْهَا وَ مِنْ عَلِيٍّ: الْحَسَنُ وَ الْحُسَيْنُ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ،

And very soon your^{saww} friends would be Favoured and Made happy by your^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}. And soon your^{saww} knowledge would be sent (propagated) among the servants and the countries, by your^{saww} key and gate of the city of your^{saww} knowledge Ali^{asws} Bin Abu Talib^{asws}. And soon your^{saww} eyes would be delighted by your^{saww} daughter (Syeda) Fatima^{asws}. And soon there would be coming forth from her^{asws} and from Ali^{asws} – Al-Hassan^{asws} and Al-Husayn^{asws}, Chiefs of the youths of the inhabitants of the Paradise.

وَ سَوْفَ يَنْشُرُ فِي الْبِلَادِ دِينَكَ، وَ سَوْفَ يُعْظَمُ أَجُورَ الْمُحِبِّينَ لَكَ وَ لِأَخِيكَ، وَ سَوْفَ يَضَعُ فِي يَدِكَ لَوَاءَ الْحَمْدِ، فَتَضَعُهُ فِي يَدِ أَخِيكَ عَلِيٍّ، فَيَكُونُ تَحْتَهُ كُلُّ نَبِيٍّ وَ صِدِّيقٍ وَ شَهِيدٍ، يَكُونُ قَائِدَهُمْ أَجْمَعِينَ إِلَىٰ جَنَاتِ النِّعَمِ.

And soon your^{saww} Religion would be publicised in the countries. And soon they would be greatly Recompensed, the ones that love you^{saww} and your^{saww} brother^{asws}. And soon the Flag of Praise would be placed in your^{saww} hands, so you^{saww} would place it in the hand of your^{saww} brother^{asws} Ali^{asws}, and there would happen to be beneath it, every Prophet^{as}, and truthful, and martyr. He^{asws} would become their guide, of all of them, to the Gardens of Bliss'.

فَقُلْتُ فِي سِرِّي: يَا رَبِّ- مَنْ عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي وَعَدْتَنِي بِهِ وَ ذَلِكَ بَعْدَ مَا وُلِدَ عَلِيٌّ ع وَ هُوَ طِفْلٌ- أَوْ هُوَ وَاوْدَ عَمِّي وَ قَالَ بَعْدَ ذَلِكَ لَمَّا تَحَرَّكَ عَلِيٌّ قَلِيلًا وَ هُوَ مَعَهُ: أ هُوَ هَذَا

So I^{saww} said in my^{saww} privacy: ‘O Lord^{azwj}! Who is Ali^{asws} Bin Abu Talib^{asws} whom You^{saww} are Promising me^{saww} with?’ – and that was after Ali^{asws} had been sent down (to the world), and he^{asws} was a child – ‘Or, is he^{asws} the son^{asws} of my^{saww} uncle^{asw}?’ – and he^{saww} said after that due to Ali^{asws} had moved a little, and he^{asws} was with him^{saww}: ‘Is he^{asws} this one?’

فَفِي كُلِّ مَرَّةٍ مِنْ ذَلِكَ أَنْزَلَ عَلَيْهِ مِيزَانَ الْجَلَالِ، فَجَعَلَ مُحَمَّدٌ ص فِي كِفَّةٍ مِنْهُ- وَ مِثْلٌ لَهُ عَلِيٌّ ع وَ سَائِرُ الْخَلْقِ مِنْ أُمَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ [فِي كِفَّةٍ] فَوَزَنَ بِهِمْ فَرَجَحَ.

So, during every time from that, Allah^{azwj} Sent down unto him^{saww}, a scale of the Majesty, and He^{azwj} Made Muhammad^{saww} in one hand of it, and resembled for him^{saww} Ali^{asws} and the rest of the creatures from his^{saww} community up to the Day of Judgment in one hand, and Weighed with them, and it outweighed (in his^{saww} favour).

ثُمَّ أَخْرَجَ مُحَمَّدٌ ص مِنْ الْكِفَّةِ- وَ تُرِكَ عَلِيٌّ فِي كِفَّةٍ مُحَمَّدٍ ص الَّتِي كَانَ فِيهَا فَوَزَنَ بِسَائِرِ أُمَّتِهِ، فَرَجَحَ بِهِمْ، فَعَرَفَهُ رَسُولُ اللَّهِ ص بِعَيْنِهِ وَ صِفَتِهِ.

Then He^{azwj} Took out Muhammad^{saww} from the hand and left Ali^{asws} in the hand (of the scale) of Muhammad^{saww} in which he^{saww} was in, and he^{asws} was weighed with the rest of his^{saww} community, and he^{asws} outweighed them. Thus, Rasool-Allah^{saww} recognised by his^{saww} own eyes, his^{asws} qualities.

وَ نُودِيَ فِي سِرِّهِ: يَا مُحَمَّدُ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ صَفِيِّ الَّذِي أُوِّدُ بِهِ هَذَا الدِّينَ، يَرْجَحُ عَلَيَّ جَمِيعَ أُمَّتِكَ بَعْدَكَ. فَذَلِكَ حِينَ شَرَحَ اللَّهُ صَدْرِي بِأَدَاءِ الرِّسَالَةِ، وَ خَفَّفَ عَنِّي مُكَافَأَةَ الْأُمَّةِ وَ سَهَّلَ عَلَيَّ مُبَارَاةَ الْعُنَاةِ الْجَبَابِرَةِ مِنْ قُرَيْشٍ.

And He^{azwj} Called out in his^{saww} secrecy: “O Muhammad^{saww}! This is Ali^{asws} Bin Abu Talib^{asws}, My^{azwj} Elite whom I^{azwj} am Assisting this Religion with. He^{asws} outweighs upon the entirety of your^{saww} community”. So that is where Allah^{azwj} Expanded my^{saww} chest by Giving the Message, and Lightened from me^{saww} the combats of the community, and Eased upon me^{saww} the duels of the staunch tyrants of Quraysh’.

[حَدِيثُ الدَّجَاجَةِ الْمَشْوِيَّةِ:]

Hadeeth of the grilled chicken

79 قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع وَ أَمَّا دَفَعُ اللَّهُ الْقَاصِدِينَ لِمُحَمَّدٍ ص إِلَى قَتْلِهِ وَ إِهْلَاكِهِ إِيَّاهُمْ كَرَامَةً لِنَبِيِّهِ ص، وَ تَصَدِيقِهِ إِيَّاهُ فِيهِ، فَإِنَّ رَسُولَ اللَّهِ ص كَانَ وَ هُوَ ابْنُ سَبْعِ سِنِينَ بِمَكَّةَ، قَدْ نَشَأَ فِي الْخَيْرِ نَشْوءًا لَا نَظِيرَ لَهُ فِي سَائِرِ صِبْيَانِ قُرَيْشٍ، حَتَّى وَرَدَ مَكَّةَ قَوْمٌ مِنْ يَهُودِ الشَّامِ فَتَنَطَّرُوا إِلَى مُحَمَّدٍ ص، وَ شَاهَدُوا نَعْتَهُ وَ صِفَتَهُ،

S 79 – Ali^{asws} Bin Muhammad^{asws} said: ‘And as for Allah^{azwj} Repelling the aimers at Muhammad^{saww} to murdering him^{saww} and his^{saww} destroying them (instead), is a prestige of His Prophet^{saww} and His^{azwj} Ratifying him^{saww} during it. It was so that Rasool-Allah^{saww} was a boy of seven years in Makkah, and his^{saww} good (qualities) had been publicised widespread that there is no match for him among the rest of the children of Quraysh, until there came to Makkah a group of Jews of Syria. So they

looked at Muhammad^{saww} and they witnessed his^{saww} attributes and his^{saww} characteristics.

فَأَسْرَ بَعْضُهُمْ إِلَى بَعْضٍ [و] قَالُوا: هَذَا وَ اللَّهُ مُحَمَّدٌ الْخَارِجُ فِي آخِرِ الزَّمَانِ، الْمَدَالُ عَلَى الْيَهُودِ وَ سَائِرِ [أَهْلِ] الْأَدْيَانِ، يُزِيلُ اللَّهُ تَعَالَى بِهِ دَوْلَةَ الْيَهُودِ، وَ يُدْلُهُمْ وَ يَقْمَعُهُمْ، وَ قَدْ كَانُوا وَجَدُوهُ فِي كُتُبِهِمْ [النَّبِيِّ] الْأُمِّيِّ الْفَاضِلِ الصَّادِقِ فَحَمَلَهُمُ الْحَسَدُ عَلَى أَنْ كَتَمُوا ذَلِكَ، وَ تَفَاوَضُوا فِي أَنَّهُ مَلَكٌ يُزَالُ.

So they secretly whispered to each other, and they said, ‘By Allah^{azwj}! This is Muhammad^{saww} who would be coming out at the end of times, the overcomer upon the Jews and the rest of the people of (other) religions. By him^{saww}, Allah^{azwj} the Exalted would be Declining the government of the Jews and Humiliating them and Subdue them’. And they had found in the Books, the Prophet^{saww}, the *Ummiy* (resident of Makkah), the meritorious, the truthful. But, the envy carried them upon concealing that and they deliberated regarding that it is a declining kingdom.

ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضٍ: نَعَالُوا نَحْتَالُ [نَحْتَلُ] [عَلَيْهِ] فَنَقْتَلُهُ، فَإِنَّ اللَّهَ يَمْحُو مَا يَشَاءُ وَ يُنْبِتُ لَعَلَّنَا نُصَادِفُهُ مِمَّنْ يَمْحُو فَهَمُّوا بِذَلِكَ، ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضٍ: لَا تَعْجَلُوا حَتَّى نَمْتَحِنَهُ وَ نَجْرِبَهُ بِأَفْعَالِهِ، فَإِنَّ الْجَلِيَّةَ قَدْ تَوَافَقُ الْجَلِيَّةَ، وَ الصُّورَةَ قَدْ تُشَاكِلُ الصُّورَةَ، إِنَّ مَا وَجَدْنَاهُ فِي كُتُبِنَا- أَنْ مُحَمَّدًا يُجَنَّبُهُ رَبُّهُ مِنَ الْحَرَامِ وَ الشُّبُهَاتِ.

Then, some of them said to the others, ‘Come, we will conspire upon him^{saww} and kill him^{saww}, for Allah^{azwj} Deletes whatever He^{azwj} so Desires to and Affirms, perhaps we would happen to be the ones who erase him^{saww}’. So they thought with that, then some of them said to the others, ‘Do not be hasty until we test him^{saww} and try him^{saww} with his^{saww} deeds, for the appearances (features) can be similar to the appearances (of others), and the face can be uniform with the face (of others). What we found to be in our Books is that Muhammad^{saww} would be such that his^{saww} Lord^{azwj} would Keep him^{saww} aside from the Prohibition and the doubtful.

فَصَادِفُوهُ وَ الْفَوْهُ وَ ادْعُوهُ، إِلَى دَعْوَةٍ- وَ قَدِّمُوا إِلَيْهِ الْحَرَامَ وَ الشُّبُهَةَ، فَإِنْ انْبَسَطَ فِيهِمَا أَوْ فِي أَحَدِهِمَا فَأَكَلَهُ، فَاعْلَمُوا أَنَّهُ غَيْرٌ مِمَّنْ تَظُنُونَ، وَ إِنَّمَا الْجَلِيَّةُ وَ أَقْفَتِ الْجَلِيَّةُ وَ الصُّورَةُ سَاوَتِ الصُّورَةَ، وَ إِنْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ وَ لَمْ يَأْكُلْ مِنْهُمَا شَيْئًا، فَاعْلَمُوا أَنَّهُ هُوَ، فَاحْتَالُوا لَهُ [فِي] تَطْهِيرِ الْأَرْضِ مِنْهُ لِنَسَلِمَ لِلْيَهُودِ دَوْلَتَهُمْ.

So collude against him^{saww} and invite him^{saww} to a meal – and place forward towards him^{saww} the Prohibited and the doubtful (foods), and if he^{saww} were to extend his^{saww} hand in these two or in one of the two and eats it, then you would know that he^{saww} is other than the one you are thinking of. And rather, the features can be similar to the features and the face can be the same as the face, and that the matter does not happen to be like that. And if he^{saww} does not eat anything from that, then know that he^{saww} is him, therefore trick him^{saww} in cleansing the earth from him^{saww} in order to secure for the Jews, their government.

قَالَ: فَجَاءُوا إِلَى أَبِي طَالِبٍ فَصَادِفُوهُ- وَ دَعُوهُ إِلَى دَعْوَةٍ لَهُمْ فَلَمَّا حَضَرَ رَسُولُ اللَّهِ ص قَدِّمُوا إِلَيْهِ- وَ إِلَى أَبِي طَالِبٍ وَ الْمَلَأَ مِنْ فُرَيْشٍ دَجَاجَةً مُسْمَنَةً- كَانُوا قَدْ وَقَدُّوْهَا وَ شَوُّوْهَا،

He^{asws} said: ‘So they came to Abu Talib^{asws} and met him^{saww} and invited him^{as} to an initiation of theirs. So when Rasool-Allah^{saww} was present, they placed forward to him^{saww}, and to Abu Talib^{asws} and the assembly of Quraysh, grilled chicken which they had beaten to death (rather than slaughter), and had grilled it.

فَجَعَلَ أَبُو طَالِبٍ وَ سَائِرُ قُرَيْشٍ يَأْكُلُونَ مِنْهَا وَ رَسُولُ اللَّهِ ص يَمُدُّ يَدَهُ نَحْوَهَا- فَيَعْدَلُ بِهَا يَمَنَةً وَ بَيْسْرَةً ثُمَّ أَمَاماً، ثُمَّ خَلْفاً، ثُمَّ فَوْقاً ثُمَّ تَحْتَ لَا تُصِيبُهَا يَدُهُ ص.

So Abu Talib^{asws} and the rest of the Quraysh intended to eating from it, and Rasool-Allah^{saww} extended his^{saww} hand towards it – be he^{saww} was diverted with it to the right and left, then in front, then behind, then above, then under it, his^{saww} hand not attaining it.

فَقَالُوا: مَا لَكَ يَا مُحَمَّدُ لَا تَأْكُلُ مِنْهَا فَقَالَ ص: يَا مَعْشَرَ الْيَهُودِ قَدْ جَهَدْتُ أَنْ أَتَنَاوَلَ مِنْهَا، وَ هَذِهِ يَدِي يُعْدَلُ بِهَا عَنْهَا. وَ مَا أَرَاهَا إِلَّا حَرَاماً يَصُونُنِي رَبِّي عَزَّ وَ جَلَّ عَنْهَا.

So they said, 'What is the matter with you^{saww}, O Muhammad^{saww}, not eating from it?' He^{saww} said: 'O group of Jews! I^{saww} have struggled to take from it, and this hand of mine is being diverted away from it, and I^{saww} do not see it except as a Prohibited (meal) which My^{azwj} Lord^{azwj} Mighty and Majestic is Saving me^{saww} from it'.

فَقَالُوا: مَا هِيَ إِلَّا حَلَالٌ فَدَعَانَا نُلْقِمَكَ [مِنْهَا].

So they said, 'It is not, except for Permissible, therefore leaves us to (break) morsels from it for you^{saww}'.

فَقَالَ رَسُولُ اللَّهِ ص: فَأَفْعَلُوا إِنْ قَدَرْتُمْ. فَذَهَبُوا لِيَأْخُذُوا مِنْهَا، وَ يُطْعِمُوهُ، فَكَانَتْ أَيْدِيهِمْ يُعْدَلُ بِهَا إِلَى الْجِهَاتِ- كَمَا كَانَتْ يَدُ رَسُولِ اللَّهِ ص تُعْدَلُ عَنْهَا.

So Rasool-Allah^{saww} said: 'Then do so if you are able to'. They went to take from it, but their hands were being diverted with it sideways, just as the hand of Rasool-Allah^{saww} was being diverted away from it.

فَقَالَ رَسُولُ اللَّهِ ص: [ف] هَذِهِ قَدْ مُنِعَتْ مِنْهَا، فَأَتُونِي بِغَيْرِهَا إِنْ كَانَتْ لَكُمْ.

So Rasool-Allah^{saww} said: 'So this is what I^{azwj} have been Forbidden from, therefore bring to me^{saww} with other than it, if there was (available) for you'.

فَجَاءَهُ بِدَجَاجَةٍ أُخْرَى مُسَمَّئَةً مَسْوِيَةً قَدْ أَخَذُوهَا، لِحَارٍ لَهُمْ غَائِبٍ- لَمْ يَكُونُوا اشْتَرَوْهَا- وَ عَمَدُوا إِلَى أَنْ يَرُدُّوا عَلَيْهِ ثَمَنَهَا إِذَا حَضَرَ، فَتَنَاوَلَ مِنْهَا رَسُولُ اللَّهِ ص لُقْمَةً، فَلَمَّا ذَهَبَ لِيَرْفَعَهَا نَقَلَتْ عَلَيْهِ، وَ فَصَلَتْ حَتَّى سَقَطَتْ مِنْ يَدِهِ، وَ كُلَّمَا ذَهَبَ يَرْفَعُ مَا قَدْ تَنَاوَلَهُ بَعْدَهَا نَقَلَتْ وَ سَقَطَتْ.

So they came with another grilled chicken, poisoned, which they had seized (stolen) from an absent neighbour of theirs – they did not happen to have bought it – and they deliberated to returning upon him its price when he would be present. So Rasool-Allah^{saww} cut a morsel from it. But when he^{saww} went to raise it, it became heavy upon him^{saww}, and it separated until it fell off from his^{saww} hand. And every time he^{saww} went to raise what he^{saww} had taken after it, it became heavy and fell off.

فَقَالُوا: يَا مُحَمَّدُ فَمَا بَالُ هَذِهِ لَا تَأْكُلُ مِنْهَا [ف] قَالَ رَسُولُ اللَّهِ ص وَ هَذِهِ أَيْضاً قَدْ مُنِعَتْ مِنْهَا، وَ مَا أَرَاهَا إِلَّا مِنْ شُبْهَةِ يَصُونُنِي رَبِّي عَزَّ وَ جَلَّ عَنْهَا.

So they said, 'O Muhammad^{saww}! What is the matter with this, you^{saww} are not eating from it?' Rasool-Allah^{saww} said: 'And this, as well, I^{saww} have been Forbidden from it,

and I^{saww} do not see it except from the doubtful which my^{saww} Lord^{azwj} Mighty and Majestic has Saved me^{saww} from it'.

قَالُوا: مَا هِيَ مِنْ شُبْهَةٍ، فَدَعَا نَقْمَكَ مِنْهَا. قَالَ: فَافْعَلُوا إِنَّ قَدْرْتُمْ عَلَيْهِ. فَلَمَّا تَنَاوَلُوا لُقْمَةً لِيُلْقَمُوهُ تَقَلَّتْ كَذَلِكَ فِي أَيْدِيهِمْ [نَمَّ سَقَطَتْ] وَ لَمْ يَقْدِرُوا أَنْ يُلْقَمُوهُهَا.

They said, 'It is not from doubtful (things), therefore leave us to break morsels from it for you^{saww}'. He^{saww} said: 'Then do so if you are able upon it'. But when they grabbed a morsel in order to feed him^{saww}, it became heave similarly in their hands, then fell off, and they were not able to feed it to him^{saww}

فَقَالَ رَسُولُ اللَّهِ ص: هُوَ مَا قُلْتُمْ لَكُمْ: هَذِهِ شُبْهَةٌ يَصُونُنِي رَبِّي عَزَّ وَ جَلَّ عَنْهَا.

So Rasool-Allah^{saww} said: 'It is what I^{saww} said to you all: 'This is from the doubtful which my^{saww} Lord^{azwj} Mighty and Majestic Saved me^{saww} from it'.

فَتَعَجَّبَتْ قُرَيْشٌ مِنْ ذَلِكَ، وَ كَانَ ذَلِكَ مِمَّا يُقِيمُهُمْ عَلَى اعْتِقَادِ عَدَاوَتِهِ- إِلَى أَنْ أَظْهَرُوا لَهَا مَا أَظْهَرَهُ اللَّهُ عَزَّ وَ جَلَّ بِالنَّبُوءَةِ، وَ أَعْرَثَهُمُ الْيَهُودُ أَيْضاً فَقَالَتْ لَهُمُ الْيَهُودُ: أَيُّ شَيْءٍ يَرِدُ عَلَيْكُمْ مِنْ هَذَا الطُّفْلِ! مَا نَرَاهُ إِلَّا يُسَالِبُكُمْ نِعْمَكُمْ وَ أَرْوَاحَكُمْ [وَ] سَوْفَ يَكُونُ لِهَذَا شَأْنٌ عَظِيمٌ.

So the Quraysh were astounded from that, and that was from what made them stand upon their feelings of animosity towards him^{saww} – until it became manifested when Allah^{azwj} Mighty and Majestic Manifested it by the (declaration of the) Prophet-hood. And the Jews tried to lure them as well, and the Jews said to them, 'Which thing is intended upon you from this child? We do not see him^{saww} except he^{saww} would be confiscating your bounties and your souls (killing you), and soon there would be happening for this one, a great glory'.

[اتَّفَاقُ الْيَهُودِ عَلَى قَتْلِهِ ص:]

Accord of the Jews upon murdering him^{saww}

80 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَتَوَاطَأَتِ الْيَهُودُ عَلَى قَتْلِهِ فِي طَرِيقِهِ عَلَى جَبَلِ حِرَاءَ [وَ هُمْ سَبْعُونَ رَجُلًا فَعَمَدُوا إِلَى سُيُوفِهِمْ فَسَمَوْهَا، ثُمَّ قَعَدُوا لَهُ ذَاتَ [يَوْمٍ] غَلَسٍ فِي طَرِيقِهِ عَلَى جَبَلِ حِرَاءَ.

S 80 – And Emir of the Momineen, Ali^{asws} Bin Abu Talib^{asws} said: 'So the Jews colluded upon murdering him^{saww} in his^{saww} way upon mount Hira - and they were seventy men. So they deliberated to their swords and poisoned these, then they sat (waiting to ambush) him^{saww} on a day of darkness in his^{saww} way, upon mount Hira.

فَلَمَّا صَعِدَهُ، صَعَدُوا إِلَيْهِ، وَ سَلُّوا سُيُوفَهُمْ وَ هُمْ سَبْعُونَ رَجُلًا مِنْ أَشَدِّ الْيَهُودِ وَ أَجْلَدِهِمْ وَ دَوِي النَّجْدَةِ مِنْهُمْ،

So, when he^{saww} ascended it, they ascended to him^{saww}, and they unsheathed their swords, and they were seventy men from the most hardened of the Jews, and their most rigid ones, and the ones with the bravery.

فَلَمَّا أَهْوَوْا بِهَا إِلَيْهِ لِيَضْرِبُوهُ بِهَا- التَّقَى طَرَفًا الْجَبَلِ بَيْنَهُمْ وَ بَيْنَهُ فَاَنْضَمَّا، وَ صَارَ ذَلِكَ حَائِلًا بَيْنَهُمْ وَ بَيْنَ مُحَمَّدٍ ص، وَ انْقَطَعَ طَمَعُهُمْ عَنِ الْوُصُولِ إِلَيْهِ بِسُيُوفِهِمْ، فَعَمَدُواهَا، فَانْفَرَجَ الطَّرْفَانِ بَعْدَ مَا كَانَا انْضَمَّا، فَسَلُّوا بَعْدَ سُيُوفِهِمْ وَ قَصَدُوهُ.

But, when they unsheathed these (swords) towards him^{saww} in order to strike him^{saww} with these – two parts of the mountain joined up between them and him^{saww} and that became a barrier between them and Muhammad^{saww}, and their longing to arrive at him^{saww} with their swords, was cut off. So they sheathed them and the two parts separated after having been joined up. So they unsheathed their swords and aimed for him^{saww} (once again).

فَلَمَّا هَمُّوا بِإِسَالِهَا عَلَيْهِ انْضَمَّ طَرَفَا الْجَبَلِ- وَ حَبِلَ بَيْنَهُمْ وَ بَيْنَهُ فَعَمَدُوها، ثُمَّ يَنْفَرِجَانِ فَيَسْأَلُونَهَا إِلَى أَنْ بَلَغَ إِلَى ذُرْوَةِ الْجَبَلِ، وَ كَانَ ذَلِكَ سَبْعًا وَ أَرْبَعِينَ مَرَّةً.

So when they thought with swinging these upon him^{saww}, the two sides of the mountain joined up (again) and formed a barrier between them and him^{saww}. So they sheathed them, then these (two sides) separated. Then they unsheathed them (again) until they reached to the peak of the mountain – and it was like that forty-seven times.

فَصَعِدُوا الْجَبَلَ وَ دَارُوا خَلْفَهُ لِيَقْصِدُوهُ بِالْقَتْلِ، فَطَالَ عَلَيْهِمُ الطَّرِيقُ، وَ مَدَّ اللَّهُ عَزَّ وَ جَلَّ الْجَبَلَ- فَأَبْطَأُوا عَنْهُ حَتَّى فَرَغَ رَسُولُ اللَّهِ ص مِنْ ذِكْرِهِ وَ تَنَائِيهِ- عَلَى رَبِّهِ وَ اعْتِبَارِهِ بِعَبْرِهِ.

So they climbed the mountain and circled behind him^{saww} in order to aim for him^{saww} with the murder, but the way prolonged upon them, and Allah^{azwj} Mighty and Majestic Extended the mountain and Spread from it until Rasool-Allah^{saww} was free from his Zikr (remembrance) and his^{saww} Praise upon his^{saww} Lord^{azwj}, and taking lessons from His^{azwj} Teachings.

ثُمَّ انْحَدَرَ عَنِ الْجَبَلِ فَأِنْحَدَرُوا خَلْفَهُ وَ لَحِقُوهُ، وَ سَلُّوا سُيُوفَهُمْ عَلَيْهِ لِيَضْرِبُوهُ بِهَا، فَانْضَمَّ طَرَفَا الْجَبَلِ وَ حَالَ بَيْنَهُمْ وَ بَيْنَهُ فَعَمَدُوها، ثُمَّ انْفَرَجَ فَسَلُّوها، ثُمَّ انْضَمَّ فَعَمَدُوها، وَ كَانَ ذَلِكَ سَبْعًا وَ أَرْبَعِينَ مَرَّةً، كُلَّمَا انْفَرَجَ سَلُّوها، فَإِذَا انْضَمَّ عَمَدُوها.

Then he^{saww} came down from the mountain, and they came down behind him^{saww} and met him^{saww}, and they unsheathed their swords upon him^{saww} in order to strike him^{saww} with these. But the two sides of the mountain joined up and formed a barrier between them and him^{saww}.

فَلَمَّا كَانَ فِي آخِرِ مَرَّةٍ، وَ قَدْ قَارَبَ رَسُولُ اللَّهِ ص الْقَرَارَ، سَلُّوا سُيُوفَهُمْ عَلَيْهِ فَانْضَمَّ طَرَفَا الْجَبَلِ، وَ ضَعَطَهُمْ [الْجَبَلُ] وَ رَضَضَهُمْ، وَ مَا زَالَ يَضَعَطُهُمْ حَتَّى مَاتُوا أَجْمَعِينَ.

So when it was during the last time, and serenity had come upon Rasool-Allah^{saww}, they unsheathed their swords upon him^{saww}, and the two sides of the mountain joined up and (the mountain) squeezed them and crushed them, and did not cease to squeeze them until they died altogether.

ثُمَّ نُودِيَ: يَا مُحَمَّدُ انظُرْ خَلْقَكَ إِلَى بُعَاثِكَ بِالسُّوءِ مَا دَا صَنَعَ بِهِمْ رَبُّهُمْ. فَانظَرَ فَإِذَا طَرَفَا الْجَبَلِ مِمَّا يَلِيهِ مُنْضَمَّانِ، فَلَمَّا [نَظَرَ] انْفَرَجَ الطَّرَفَانِ [وَ] سَقَطَ أُولَئِكَ الْقَوْمُ وَ سُيُوفُهُمْ بِأَيْدِيهِمْ، وَ قَدْ هَشِمَتْ وُجُوهُهُمْ وَ ظُهُورُهُمْ وَ جُنُوبُهُمْ- وَ أَخَذَهُمْ وَ سَوْفَهُمْ وَ أَرْجُلَهُمْ، وَ خَرُوا مَوْتَى تَشْتَبِ أَوْدَاجُهُمْ دَمًا.

Then He^{azwj} Called out: "O Muhammad^{saww}! Look behind you^{saww} at those seekers of evil with you^{saww}, what their Lord^{azwj} has Done with them!" So he^{saww} look at the two sides of the mountain from what had done the squeezing, and when he^{saww} looked, the two sides opened up and those people fell down and their swords were in their hands – and their faces, and their backs, and their sides had been smashed – and

(so had) their cheeks, and their thighs, and their legs, and they had fallen down dead, and their blood had flowed around them.

وَ خَرَجَ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ الْمَوْضِعِ سَالِمًا- مَكْفِيًّا مَصُونًا مَحْفُوظًا، تُنَادِيهِ الْجِبَالُ وَ مَا عَلَيْهَا مِنَ الْأَحْجَارِ وَ الْأَشْجَارِ: هَنِيئًا لَكَ يَا مُحَمَّدٌ نُصْرَةُ اللَّهِ عَزَّ وَ جَلَّ لَكَ عَلَى أَعْدَائِكَ بِنَا، وَ سَيِّئًا لَكَ إِذَا ظَهَرَ أَمْرُكَ عَلَى جَبَابِرَةِ أُمَّتِكَ وَ عَنَاتِهِمْ بَعْلِي بْنِ أَبِي طَالِبٍ، وَ تَسْدِيدِهِ لِإِظْهَارِ دِينِكَ- وَ إِعْزَازِهِ وَ إِكْرَامِ أَوْلِيَائِكَ وَ فَمْعِ أَعْدَائِكَ

And Rasool-Allah^{saww} came out from that place safely, unhurt, preserved, intact. The mountain and whatever was upon it from the rocks and trees called out, 'Congratulations to you^{saww}, O Muhammad^{saww}! The Help of Allah^{azwj} Mighty and Majestic for you^{saww} was by us, and Allah^{azwj} would be Helping you^{saww}, when you^{saww} manifest your^{saww} matter (Message) upon the tyrants of your^{saww} community and their hardened ones with Ali^{asws} Bin Abu Talib^{asws}, and Strengthen him^{asws} for the victory of your^{saww} Religion, and Strengthen him^{asws} to honour your^{saww} friends and suppress your^{saww} enemies.

[وَ] سَيَجْعَلُهُ تَالِيكَ وَ ثَانِيكَ وَ نَفْسَكَ الَّتِي بَيْنَ جَنْبَيْكَ، وَ سَمْعَكَ الَّذِي بِهِ تَسْمَعُ، وَ بَصَرَكَ الَّذِي بِهِ تُبْصِرُ، وَ يَدَكَ الَّتِي بِهَا تُبْطِشُ، وَ رِجْلَكَ الَّتِي عَلَيْهَا تَعْتَمِدُ، وَ سَيَفْضِي عَنْكَ دِيُونَكَ، وَ يَفِي عَنْكَ عِدَاتِكَ، وَ سَيَكُونُ جَمَالَ أُمَّتِكَ، وَ زِينًا لِأَهْلِ مِلَّتِكَ،

And He^{azwj} would be Making him^{saww} as your^{saww} follower (in your^{saww} footsteps, and as your^{saww} second, and your^{saww} self which is between your^{saww} two sides, and your^{saww} hearing which you^{saww} would hear with, and your^{saww} sigh which you^{saww} would see with, and your^{saww} hand by which you^{saww} would be strong, and your^{saww} legs upon which you^{saww} would rely, and he^{asws} would be fulfilling your^{saww} debts on your^{saww} behalf, and accomplish your^{saww} promises made on your^{saww} behalf, and he^{asws} would become a cameleer of your^{saww} community, and an adornment of the people of your^{saww} nation.

وَ سَيُسْعِدُ رَبُّكَ عَزَّ وَ جَلَّ بِهٖ مُحِبِّيهِ، وَ يَهْلِكُ بِهٖ شَانِيئِهِ.

And your^{saww} Lord^{azwj} would be Aiding those that love you^{saww}, by him^{asws}, and destroy your^{saww} adversaries by him^{asws}”.

[حَدِيثُ الشَّجَرَتَيْنِ:]

Hadeeth of the two trees

81 قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع وَ أَمَّا الشَّجَرَتَانِ اللَّتَانِ تَلَاصَقَتَا، فَإِنَّ رَسُولَ اللَّهِ ص كَانَ ذَاتَ يَوْمٍ فِي طَرِيقٍ لَهُ [مَا] بَيْنَ مَكَّةَ وَ الْمَدِينَةَ، وَ فِي عَسْكَرِهِ مُنَافِقُونَ مِنَ الْمَدِينَةِ وَ كَافِرُونَ مِنْ مَكَّةَ، وَ مُنَافِقُونَ مِنْهَا وَ كَانُوا يَتَحَدَّثُونَ فِيمَا بَيْنَهُمْ بِمُحَمَّدٍ ص وَ آلِهِ الطَّيِّبِينَ وَ أَصْحَابِهِ الْخَيْرِينَ

S 81 – Ali^{asws} Bin Muhammad^{asws} said: ‘And as for the two trees which joined up – so one day Rasool-Allah^{saww} was in a way of his^{saww} in what is between Makkah and Al-Medina, and among his^{saww} soldiers were Munafiqeen (hypocrites) from Al-Medina, and the *Kafirs* (infidels) from Makkah. And the *Munafiqeen* from it; and they were discussing regarding what is between them about Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and his^{saww} good companions.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ: يَاكُلُ كَمَا نَأْكُلُ، وَ يَنْفُضُ كَرِشَهُ مِنَ الْعَائِطِ وَ الْبَوْلِ كَمَا نَنْفُضُ وَ يَدْعِي أَنَّهُ رَسُولُ اللَّهِ! فَقَالَ بَعْضُ مَرَدَّةِ الْمُنَافِقِينَ: هَذِهِ صَحْرَاءُ مَلْسَاءُ لِأَتَعَمَدَنَّ النَّظَرَ إِلَى اسْتِهِ إِذَا قَعَدَ لِحَاجَتِهِ- حَتَّى أَنْظَرَ هَلِ الَّذِي يَخْرُجُ مِنْهُ كَمَا يَخْرُجُ مِنَّا أَمْ لَا

So some of them said to the others, 'He^{saww} eats just as we do, and his^{saww} stomach functions, from the faeces and the urine just as ours do, and (yet) he^{saww} is claiming that he^{saww} is Rasool^{saww} of Allah^{azwj}!' So one of the renegade *Munafiqs* said, 'This is a desert plain. Let me deliberate to looking at his^{saww} back when he^{saww} sits for his^{saww} need – until I look whether that which comes out from him^{saww} is just as what comes out from us, or not'.

فَقَالَ آخَرُ: لَكِنَّكَ إِنْ ذَهَبْتَ تَنْظُرُ مَنَعَهُ حَيَاؤُهُ مِنْ أَنْ يَفْعَدَ، فَإِنَّهُ أَشَدُّ حَيَاءً مِنَ الْجَارِيَةِ الْعُذْرَاءِ الْمُمْتَنِعَةِ الْمُحْرِمَةِ.

So another one said, 'But you, when you go to look, his^{saww} bashfulness would prevent him^{saww} from sitting, for he^{saww} is intense of bashfulness than the virgin girl, the prevented, the abstaining'.

قَالَ: فَعَرَّفَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ نَبِيَّهُ مُحَمَّدًا ص، فَقَالَ لِرَيْدِ بْنِ ثَابِتٍ: اذْهَبْ إِلَى تَيْنِكَ الشَّجَرَتَيْنِ الْمُتَبَاعِدَتَيْنِ- يَوْمِي إِلَى شَجَرَتَيْنِ بَعِيدَتَيْنِ قَدْ أَوْغَلْنَا فِي الْمَفَازَةِ، وَ بَعَدْنَا عَنِ الطَّرِيقِ قَدْرَ مِيلٍ- فَفَقِّفْ بَيْنَهُمَا وَ نَادِ: إِنَّ رَسُولَ اللَّهِ ص يَأْمُرُكُمْ أَنْ تَلْتَصِقُوا وَ تَنْضَمُوا، لِيَفْضِيَ رَسُولُ اللَّهِ ص خَلْفَكُمْ حَاجَتَهُ.

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Let His^{azwj} Prophet^{saww} know of that. So he^{saww} said to Zayd Bin Sabit: 'Go to those two remote trees' – gesturing towards two distant trees which were deeper into the wasteland and their distance from the road was a measurement of a mile – 'and pause between them and call out, 'Rasool-Allah^{saww} is ordering both of you that you should uproot yourselves and join up in order for Rasool-Allah^{saww} to fulfil his^{saww} need behind you two'.

فَفَعَلَ ذَلِكَ زَيْدٌ، فَقَالَ: فَوَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ نَبِيًّا- إِنَّ الشَّجَرَتَيْنِ انْقَلَعَتَا بِأُصُولِهِمَا مِنْ مَوَاضِعِهِمَا، وَ سَعَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا إِلَى الْأُخْرَى، سَعَى الْمُتَحَابِّينَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى الْأُخْرَى، [وَ] التَّقِيَا بَعْدَ طَوْلِ غَيْبَةٍ وَ شِدَّةِ اسْتِيَاقٍ، ثُمَّ تَلَاصَقَتَا وَ انْضَمَّتَا- انْضَمَّامَ مُتَحَابِّينَ فِي فِرَاشٍ فِي صَمِيمِ الشِّتَاءِ

So Zayd did that, and he said, 'By the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww} – the two trees uprooted themselves from their places and each one of them went towards the other, the going of the two lovers, each one to the other, meeting after a long absence, and intense of desire. Then they embraced and joined up like the embracing of two lovers in a bed in the middle of winter.

فَقَعَدَ رَسُولُ اللَّهِ ص خَلْفَهُمَا، فَقَالَ أُولَئِكَ الْمُنَافِقُونَ: قَدْ اسْتَنْتَرَ عَنَّا. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: فَدُورُوا خَلْفَهُ لِنَنْظُرَ إِلَيْهِ.

Then Rasool-Allah^{saww} sat behind the two (trees) so those *Munafiqeen* said, 'He^{azwj} is veiled from us', and some of them said to the others, 'Let us circle around behind him^{saww} in order to look at him^{saww}'.

فَدَهَبُوا يَدُورُونَ خَلْفَهُ، فَدَارَتِ الشَّجَرَتَانِ كُلَّمَا دَارُوا، فَمَنَعَتَاهُمْ مِنَ النَّظَرِ إِلَى عَوْرَتِهِ.

So they went circling around behind him^{saww}, and the two trees circled every time their circled, and prevented them from the looking at him^{saww}.

فَقَالُوا: تَعَالَوْا نَتَحَلَّقْ حَوْلَهُ لِنَرَاهُ طَائِفَةً مِنَّا. فَلَمَّا ذَهَبُوا يَتَحَلَّقُونَ تَحَلَّقَتِ الشَّجَرَتَانِ، فَأَحَاطَتَا بِهِ كَالْأُنْبُوبَةِ حَتَّى قَرَعَ وَ تَوَضَّأَ، وَ خَرَجَ مِنْ هُنَاكَ وَ عَادَ إِلَى الْعَسْكَرِ

So they said, 'Come, let us form a circle so that (at least) a group from us can see him^{saww}. But when they went forming a circle, the two trees formed a circle and encompassed him^{saww} like a tube, until he^{saww} was free and had washed, and he^{saww} came out from over there and returned to his^{saww} army.

وَ قَالَ لَزَيْدِ بْنِ سَابِتٍ: عُدْ إِلَى الشَّجَرَتَيْنِ- وَ قُلْ لَهُمَا: إِنَّ رَسُولَ اللَّهِ ص بِأَمْرِكُمَا أَنْ تَعُودَا إِلَى أَمَاكِنِكُمَا. فَقَالَ لَهُمَا فَسَعَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا إِلَى مَوْضِعِهَا وَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا- سَعِيَ الْهَارِبِ النَّاجِي بِنَفْسِهِ مِنْ رَاكِبٍ شَاهِرٍ سَيْفَهُ خَلْفَهُ، حَتَّى عَادَتْ كُلُّ شَجْرَةٍ إِلَى مَوْضِعِهَا.

And he^{saww} said to Zayd Bin Sabit: 'Return to the two trees and say to them, 'Rasool-Allah^{saww} is ordering you both to return to your (previous) places'. So he said to them and each one of them hurried to go back to its place, by the One^{azwj} Who Sent him^{saww} with the Truth as a Prophet^{saww} – a pace of the flier rescuing himself by running from a runner brandishing his sword behind him, until they both returned, each tree to its own place.

فَقَالَ الْمُنَافِقُونَ: قَدْ امْتَنَعَ مُحَمَّدٌ مِنْ أَنْ يُبَدِيَ لَنَا عَوْرَتَهُ، وَ أَنْ نَنْظُرَ إِلَى اسْتِهِ فَتَعَالَوْا نَنْظُرْ إِلَى مَا خَرَجَ مِنْهُ- لِنَعْلَمَ أَنَّهُ وَ نَحْنُ سَيِّانٍ، فَجَاءُوا إِلَى الْمَوْضِعِ فَلَمْ يَرَوْا شَيْئاً الْبَتَّةَ، لَا عَيْنًا وَ لَا أَثْرًا.

So the *Munafiqeen* said, 'Muhammad^{saww} has been prevented from his^{saww} private parts being exposed to us, and for us to look at his^{saww} back. So come, we shall go and look at what came out from him^{saww} in order for us to know that he^{asws} and us are both alike'. So they came to the place, but they did not see anything at all, neither by eyes nor any traces.

قَالَ: وَ عَجِبَ أَصْحَابُ رَسُولِ اللَّهِ ص مِنْ ذَلِكَ، فَتَوَدُّوا مِنَ السَّمَاءِ: أَوْ عَجِبْتُمْ لِسَعْيِ الشَّجَرَتَيْنِ إِحْدَاهُمَا إِلَى الْأُخْرَى، إِنَّ سَعْيَ الْمَلَائِكَةِ بِكِرَامَاتِ اللَّهِ عَزَّ وَ جَلَّ- إِلَى [مُحِبِّي] مُحَمَّدٍ وَ مُحِبِّي عَلِيٍّ أَشَدُّ مِنْ سَعْيِ هَاتَيْنِ الشَّجَرَتَيْنِ إِحْدَاهُمَا إِلَى الْأُخْرَى، وَ إِنَّ تَنَكُّبَ نَفْحَاتِ النَّارِ يَوْمَ الْقِيَامَةِ عَنْ مُحِبِّي عَلِيٍّ وَ الْمُتَبَرِّئِينَ مِنْ أَعْدَائِهِ أَشَدُّ مِنْ تَنَكُّبِ هَاتَيْنِ الشَّجَرَتَيْنِ- إِحْدَاهُمَا عَنِ الْأُخْرَى.

He^{asws} said: 'And the companions of Rasool-Allah^{saww} were astounded from that, and there was a call from the sky: 'Are you astounded at the running of the two trees, one of them to the other? The running of the Angels of Proximity with the Prestige of Allah^{azwj} Mighty and Majestic, to the one who loves Muhammad^{saww} and loves Ali^{asws} is more intense (faster) than the running of these two trees, one of them to the other, and that the flames of the Fire, on the Day of Judgment, would flee away from the one who loves Muhammad^{saww}, Ali^{asws} and the disavowers from his^{asws} enemies, faster than the fleeing of these two trees, one of them from the other (during their return)'.
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